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THE FOREIGN VOCABULARY OF THE QUR'ĀN



THE FOREIGN VOCABULARY OF THE QUR'ĀN

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FOREWORD

Little further advance can be made in our interpretation of the Our'an or of the life of Muhammad, until an exhaustive study has been made of the vocabulary of the Qur'an. It is interesting to note how recent work at Islamic origins, such as that done by the late Professor Horovitz and his pupils at Frankfurt, and in the books of Tor Andrae and Karl Ahrens, has tended to run to a discussion of vocabulary. The Qur'an is the first Arabic book, for though there was earlier poetry, it was not written down till much later, and some doubts have been raised as to the genuineness of what did get written down. For the interpretation of this first Arabic book, we have been content until recently to turn to the classical commentaries, but the tendency of the commentators is to interpret the book in the light of the Arabic language of their own day, and with few exceptions their philological lucubrations are of more interest for the study of the development of Muslim thought about the Qur'an, than they are for settling the meaning the words must have had for the Prophet and for those who listened to his utterances.

Some day, it is to be hoped, we shall have a Glossary to the Qur'an comparable with the great Wörterbücher we have to the Old and New Testaments, in which all the resources of philology, epigraphy, and textual criticism will be utilized for a thorough investigation of the vocabulary of the Qur'an. Meanwhile this present Essay attempts to make one small contribution to the subject by studying a number of the non-Arabic elements in the Qur'anic vocabulary.

Emphasis has been placed in recent years on the too long forgotten fact that Arabia at the time of Muhammad was not isolated from the rest of the world, as Muslim authors would have us believe. There was at that time, as indeed for long before, full and constant contact with the surrounding peoples of Syria, Persia, and Abyssinia, and through intercourse there was a natural interchange of vocabulary. Where the Arabs came in contact with higher religion and higher civilization, they borrowed religious and cultural terms. This fact was fully recognized by the earliest circle of Muslim exegetes, who show no hesitation in noting words as of Jewish, Christian, or Iranian

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origin. Later, under the influence of the great divines, especially of ash-Shāfi'ī, this was pushed into the background, and an orthodox doctrine was elaborated to the effect that the Qur'ān was a unique production of the Arabic language. The modern Muslim savant, indeed, is as a rule seriously distressed by any discussion of the foreign origin of words in the Qur'ān.

To the Western student the Jewish or Christian origin of many of the technical terms in the Qur'an is obvious at the first glance, and a little investigation makes it possible to identify many others. These identifications have been made by many scholars whose work is scattered in many periodicals in many languages. The present Essay is an attempt to gather them up and present them in a form convenient for the study of interested scholars both in the East and the West.

The Essay was originally written in 1926, and in its original form was roughly four times the size of the present volume. It would have been ideal to have published it in that form, but the publishing costs of such a work with full discussion and illustrative quotation, would have been prohibitive. The essential thing was to place in the hands of students a list of these foreign words which are recognized as such by our modern scholarship, with an indication of their probable origin, and of the sources to which the student may turn for fuller discussion. Our own discussion has therefore been cut down to the minimum consistent with intelligibility. The same reason has made it necessary to omit the Appendix, which consisted of the Arabic text, edited from two MSS. in the Royal Library at Cairo, of as-Suyūtī's al-Muhadhdhab, which is the original treatise at the basis of his chapter on the foreign words in the Itqān and of his tractate entitled al-Mutawakkilā.

In making a choice of such references to the old poets as remain, it was thought better to retain those used in the older works of reference which would be generally accessible to students, rather than make a display of learning by references to a host of more modern works dealing with the early poetry. In the case of references to Iranian sources, however, the author, for lack of library facilities, has been compelled to limit himself to the few texts, now somewhat antiquated, which were available to him in Cairo.

No one is more conscious than the author of the limitations of his philological equipment for the task. A work of this nature could FOREWORD ix

have been adequately treated only by a Nöldeke, whose intimate acquaintance with the literatures of the Oriental languages involved, none of us in this generation can emulate. With all its limitations and imperfections, however, it is hoped that it may provide a foundation from which other and better equipped scholars may proceed in the important task of investigation of the Qur'anic vocabulary.

For reasons of general convenience the verse numbering of the Qur'an citations is throughout that of Flügel's edition, not the Kūfan verse numbering followed in the Egyptian standard text.

The thanks of the author, as of all students interested in Oriental research, are due in a special manner to the kindness and generosity of H.H. the Maharaja Gaekwad of Baroda, which have permitted the work to appear in the series published under his august patronage.

ARTHUR JEFFERY.

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ABBREVIATIONS

Act. Or	Acta Orientalia, ediderunt Societates Orientales Batava, Danica, Norvegica. Lugd. Batav. 1923 ff.
AIW	Altiranisches Wörterbuch. (Bartholomae.)
AJSL	American Journal of Semitic Languages.
BA	Lexicon Syriacum of Bar Ali.
Bagh	Al-Baghaur's Commentary on the Qur'an.
Baid.	Al Paidant's Commentum on the Comment
BB	Al-Baidāwī's Commentary on the Qur'ān.
	Lexicon Syriacum of Bar Bahlul.
BDB	Brown, Driver, and Briggs Oxford Hebrew Lexicon.
Beit. Ass	Beiträge für Assyriologie.
BGA	De Goeje's Bibliotheca Geographorum Arabicorum.
BQ	Lexicon Persicum, Burhān-i Qāṭi'. Calcutta, 1818.
CIS	Corpus Inscriptionum Semiticarum.
Div. Hudh	The Divan of the Hudhailites. Part i, ed. Kosegarten; part ii, ed. Well-
	hausen.
EI	Encyclopædia of Islam.
ERE	Encyclopædia of Religion and Ethics.
GA	Lagarde's Gesammelte Abhandlungen.
GGA	
	Göttingische Gelehrte Anzeigen.
HAA	Handbuch der altarabischen Altertumskunde, i. Kopenhagen, 1927.
JA	Journal asiatique.
Jal	The Qur'ān Commentary of Jalālain.
JAOS	Journal of the American Oriental Society.
JASB	Journal of the Asiatic Society of Bengal.
JE	The Jewish Encyclopædia
JRAS	Journal of the Royal Asiatic Society.
JThS	Journal of Theological Studies.
KU	Horovitz's Koranische Untersuchungen.
\widetilde{LA}	The Arabic Lexicon Lisan al-'Arab.
MGWJ	
	Monatsschrift für Geschichte und Wissenschaft des Judentums.
MVAG	Mittheilungen der vorderasiatischen Gesellschaft.
MW	The Moslem World.
NSI	Cooke's North Semitic Inscriptions.
OLZ	Orientalische Literaturzeitung.
PPGl	Pahlavi-Pazend Glossary.
PSBA	Proceedings of the Society for Biblical Archæology.
PSm	Payne Smith's Thesaurus Syriacus.
REJ	Revue des Études juives.
RES	Répertoire d'épigraphie sémitique.
ROC	Revue de l'orient chrétien.
SBAW	Sitzungsberichte der königl. Akad. d. Wissenschaft. (Berlin or Wien.)
TA	
	The Arabic Lexicon Tāj al-'Arās.
Tab	At-Tabari's Commentary on the Qur'an.
ThLZ	Theologisches Literaturzeitung.
TW	Targumisches Wörterbuch, ed. Levy.
WZKM	Wiener Zeitschrift für Kunde des Morgenlandes.
ZA	Zeitschrift für Assyriologie.
Zam	Az-Zamakhshari's Commentary on the Qur'an.
ZATW	Zeitschrift für alttestamentliche Wissenschaft.
ZDMG	Zeitschrift der deutschen Morgenländischen Gesellschaft.
ZS	Zeitschrift für Semitistik.
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INTRODUCTION

One of the few distinct impressions gleaned from a first perusal of the bewildering confusion of the Qur'an, is that of the amount of material therein which is borrowed from the great religions that were active in Arabia at the time when the Qur'an was in process of formation. From the fact that Muhammad was an Arab, brought up in the midst of Arabian paganism and practising its rites himself until well on into manhood,1 one would naturally have expected to find that Islam had its roots deep down in this old Arabian paganism. comes, therefore, as no little surprise, to find how little of the religious life of this Arabian paganism is reflected in the pages of the Qur'an. The names of a few old deities 2; odd details of certain pagan ceremonies connected with rites of sacrifice and pilgrimage 3; a few deeprooted superstitions connected with Jinn, etc., and some fragments of old folk-tales,4 form practically all the traces one can discover therein of this ancient religion in the midst of whose devotees Muhammad was born and bred. It may be true, as Rudolph insists,5 that in many passages of the Qur'an the Islamic varnish only thinly covers a heathen substratum, but even a cursory reading of the book makes it plain that Muhammad drew his inspiration not from the religious life and experiences of his own land and his own people, but from the great monotheistic religions which were pressing down into Arabia in his day.6 Most of the personages who move through the pages of the Qur'an, viz. Ibrāhīm, Mūsā, Dāwūd, Sulaimān, Nūh, 'Īsā, are wellknown Biblical characters. So also the place-names-Bäbil, Rūm, Madyan, Sabā', and many of the commonest religious terms—Shaitan, Tawrah, Injīl, Sakīna, Firdaus, Jahannam, are equally familiar to all who know the Jewish and Christian Scriptures. So one is not surprised

¹ Convincing proof of this is found in the statement of the Prophet quoted in Yāqūt, Mu'jam, iii, 664, to the effect that on a certain occasion he sacrificed a ewe to 'Uzzā, which he excuses on the ground that at that time he was following the religion of his people.

² Sūra, liii, 19, 20; lxxi, 22, 23.

³ ii, 153; xxii, 28-30; v, 1-4; xxii, 37.

⁴ Such as those of 'Ad and Thamud.

⁵ Abhängigkeit, 26, n. 9. His reference here is to Sūras exiii, exiv in particular, but the statement is true of many passages elsewhere.

⁶ Nöldeke-Schwally, ii, 121; Buhl, EI, ii, 1066; Ahrens, Muhammed als Religions-stifter, 22 ff.

at the judgment of some of the earlier investigators, such as Marracci, *Prodromus*, i, 41: "Ita ut Alcoranus sit mixtura trium legum, seu religionum, Hebraicae, Christianae, et Israeliticae, additis paucis quisquillis, quae e cerebro suo Mahumetus extraxit."

Closer examination of the question reveals even further and more detailed correspondences than these which appear on the surface, and forces on one the conviction that not only the greater part of the religious vocabulary, but also most of the cultural vocabulary of the Qur'an is of non-Arabic origin. The investigation of the "Fremdwörter" of the Qur'an thus becomes a question of primary importance for the study of the origins of Islam, for as Hirschfeld remarks: "One of the principal difficulties before us is . . . to ascertain whether an idea or expression was Muhammad's spiritual property or borrowed from elsewhere, how he learnt it and to what extent it was altered to suit his purposes." 2 By tracing these words back to their sources we are able to estimate to some extent the influences which were working upon Muhammad at various periods in his Mission, and by studying these religious terms in their native literature contemporary with Muhammad, we can sometimes understand more exactly what he himself means by the terms he uses in the Qur'an.

Quite early in the history of Islām, Muslims themselves were confronted with the perplexing problem of these foreign words, for it presented itself immediately they were called upon to face the task of interpreting their Scripture. With the death of the Prophet and the cutting off of the fountain of revelation, came the necessity of collecting the scattered fragments of this Revelation and issuing them in book form.³ Then as the Qur'ān thus collected became recognized as the ultimate source of both religion and law, there came the necessity of interpretation.⁴ The primary source of such interpretation was the immediate circle of the Prophet's Companions, who were naturally

¹ Vide Rudolph, Abhängigkeit des Qorans von Judenthum und Christenthum, 1922, and Ahrens, Christliches im Qoran, 1930.

² New Researches, p. 4.

³ The popular Muslim account of the collection is given in as-Suyūtī, Itq, 135, and in many other well-known works, e.g. Fibrist, 24; Ya'qūbī, Historia, ii, 152; Ibn al-Atbīr, Chronicon (ed. Tornberg), ii, 279; iii, 86. See also Nöldeke-Schwally, ii, 11 ff., and the criticism in Caetani, Annali, vii, pp. 407-418.

⁴ Goldziher, Richtungen, 55 ff.

supposed to know best what the Prophet meant in many of his revelations ¹; so the tendency grew in later days to trace back all explanations to this circle, with the result that we frequently find various conflicting opinions traced back through different chains of authorities to the same person.²

Now it is conceivable that there may have been correct tradition from the Prophet himself in many cases as to the interpretation of some of the strange words that meet us in the Qur'ān, but if so, it is evident that this tradition was soon lost, for by the time the classical exegetes came to compile their works there was a bewildering entanglement of elaborate lines of conflicting tradition as to the meaning of these words, all emanating from the same small circle of the Prophet's immediate Companions. Numerous examples of this can be found on almost every page of the great Commentaries of at-Tabarī, al-Baghawī, or ar-Rāzī, but a typical case may be cited here in illustration.

Thrice in the Qur'an 4 we find mention of a people called Ṣābians, low in the Jews and Christians (i.e. the الصابؤن), and the Magians, receive special recognition and favour. Yet as to the identity of these Ṣābians we find among the authorities the widest divergences. Thus at-Tabarī, in commenting on ii, 59, tells us that some held that they were a community without a religion, others said they were a monotheistic sect but without a Book or a Prophet: others said they worshipped angels, and others that they were a community of the

People of the Book who followed the $Zab\bar{u}r$ (¿,), as the Jews followed the Taurah and the Christians the $Inj\bar{\imath}l$. Later writers have a still greater variety of opinions about them, that they were star-worshippers, descendants of the people of Noah, or some sect midway between

¹ Quite early we find popular opinion claiming that only the Companions, or followers of Companions, were capable of giving correct interpretations of the difficulties of the Qur'an.

e.g. in commenting on الرقم in xviii, 8, at Tabari gives us lines of tradition all going back to Ibn 'Abbās to prove that Raqīm means a village, a valley, a writing, or a mountain. Thus we are forced to conclude either that Ibn 'Abbās is a very unsafe authority whose opinion on the meaning of important words varied considerably at different times, or that the lines of tradition are worthless.

³ Lists of interpretations coming from the Prophet himself are given by some writers, e.g. as-Suyūtī, *Itqūn*, 918 ff. (and see Goldziher, *Richtungen*, 64), but such have little value.

⁴ ii, 59; v, 73; xxii, 17.

Jews and Christians, or between Jews and Magians—and in all these cases the chains of tradition go back, of course, to the immediate circle of the Prophet. It would seem almost incredible that when the Qur'an grants special privilege and protection to four communities as true believers, no exact tradition as to the identity of one of these communities should have survived till the time when the Traditionists and Exegetes began their work of compilation. The facts, however, are plain, and if so much uncertainty existed on so important a matter as the identity of a protected community, one can imagine how the case stands with regard to unimportant little details which are of profound interest to the philologist to-day, but which, in the early days of Islam, had no doctrinal or political significance to bring them prominently before the attention of the Muslim savants.

The traditional account of the development of Qur'ānic exegesis,¹ of which this problem of the foreign words forms a part, makes it begin with Ibn 'Abbās, a cousin of the Prophet, whom later writers consider to have been the greatest of all authorities on this subject.²

He is called the ترجان القرآن, the جرor sea of Qur'anic science, the عر الاستة Rabbi of the Community, and many traditions give wonder-

ful accounts of his vast erudition and infallible scholarship.³ Modern scholarship, however, has not been able to endorse this judgment,⁴ and looks with considerable suspicion on most traditions going back to Ibn 'Abbās. It would seem, however, that he had access to stores of information supplied by Jewish converts such as Ka'b b. Matī' ⁶ and Wahb b. Munabbih, ⁶ so that frequently, although his own interpretation of a word or verse may be of little value, the material he produces

from these authorities with the phrase زعم أدعم , etc., may be of the first importance. Tradition also credits Ibn 'Abbās with founding a

¹ as-Suyūṭī, *Itq*, 908 ff., gives an account of the earliest exegesis of the Qur'ān. Goldziher, *Richtungen*, chaps. i and ii.

^{2 &}quot;Ergilt als Übermensch des tafsir," as Goldziher neatly expresses it, Richtungen, 65.
3 See an Nawawi, 351-4; Ibn Ḥajar's Içābu, ii, 802-813 (and Kāmū, 566-9, for examples of his authoritative explanation).

⁴ Siddiqi, 12, 13, treats him with more deference than is merited. As illustrating the opinion of modern scholarship, we may note the judgment of three very different savants: Buhl, EI, i, 20; Nöldeke, Sketahes, p. 108; Sacco, Credenze, p. viii.

Usually called Ka'b al-Ahbār. See an-Nawawi, 523; Ibn Hajar, iii, 685-639; EI, ii, 582.

⁶ See an-Nawawi, 619.

School of Qur'anic Exegesis, and gives him several famous pupils, notable among whom were Mujāhid,¹ 'Ikrima,² Ibn Jubair,³ 'Aṭā',⁴ and Ibn Abī Rabāh.⁵ It is probable that all these men had more or less contact with Ibn 'Abbās, but it is hardly correct to think of them as pupils of his in this science or as carrying on his tradition as a School in the way we speak of the pupils of the great Jewish Doctors. Any student of the Tafsīr will have noticed how much of the traditional exegesis is traced back to this group, much of it possibly quite correctly, and this is particularly true of the statements as to the foreign words in the Qur'ān,⁶ so that al-Jawālīqī at the commencement of his Mu'arrab² can shield himself behind their authority from any accusation of unorthodoxy.

It is clear that in the earliest circle of exegetes it was fully recognized and frankly admitted that there were numerous foreign words in the Qur'ān. Only a little later, however, when the dogma of the eternal nature of the Qur'ān was being elaborated, this was as strenuously denied, so that al-Jawālīqī can quote on the other side the statement of Abū 'Ubaida as given by al-Ḥasan—'I heard Abū 'Ubaida say that whoever pretends that there is in the Qur'ān anything other than the Arabic tongue has made a serious charge against God, and he quoted the verse: 'Verily we have made it an Arabic Qur'ān.'" The question is discussed by many Muslim writers, and is excellently summarized by as-Suyūtī in the Introduction to his treatise Al-Muhadhdhab, and further in chap. **exxviii of his Itqān* (Calcutta ed., pp. 314—326). The discussion is of sufficient interest to engage our attention here.

- ¹ Mujāhid b. Jabr died in A.D. 719 at the age of 83. See an-Nawawī, 540; adh-Dhahabl. i. 14.
- ² He was a Berber slave of Ibn 'Abbās and died about A.D. 723 at the age of 80. He is said to have travelled widely in Irāq, Khorasān, Egypt, and S. Arabia. See an-Nawawī, 431; Yāqūt, *Irshād*, v, 62 ff.; adh-Dhahabī, i, 14.
- ² Sa'īd Ibn Jubair died in A.D. 713 at the age of 49. See adh-Dhahabī, i, 11; an-Nawawī, 278.
 - 4 'Ațā' b. Yasār died in A.D. 712. See an-Nawawī, 424; adh-Dhahabī, i, 13.
 - 5 'Aţā' b. Abī Rabāh died in A.D. 733. See an-Nawawī, 422: adh-Dhahabī, i, 16.
- ⁶ A glance at as-Suyūtī's *Mutawakkilī* will serve to show how large a proportion of the foreign words he treats are traced back to the authority of one or other of the members of this circle.
 - تال ابو عبيدة وروى عن ابن عباس .5 Ed. Sachau, p. 4, quoted also by al-Khafājī, 3. الله عبدة وروى عن ابن عباس .
- و بحاهد وعكرمة وغيرهم في احرف كثيرة انه من غير لسان العرب. Abū 'Ubaida Ma'mar b. al-Muthanna, the great Humanist of the reign of Harūn ar-Rashīd, who was of Judaeo-Persian origin and a student of the rare words in Arabic. See Fihrist, 53, 54; Ibn Khallikān, iii, 388; al-Anbārī, Tabaqāt al-Udabā', 137; an-Nawawī, 748; Siddiqi, Studien, 29.
 - ⁹ as-Suyūtī, *Itqān*, 315, gives the tradition a little differently.

It appears that in the Schools a majority of authorities were against the existence of foreign words in the Qur'ān. "The Imāms differ," says as-Suyūṭī (Itq, 314) "as to the occurrence of foreign words in the Qur'ān, but the majority, among whom are the Imām ash-Shāfi'ī,¹ and Ibn Jarīr,² and Abū 'Ubaida, and the Qādī Abū Bakr,³ and Ibn Fāris,⁴ are against their occurrence therein." The fundamental argument of these authorities is that the Qur'ān in many passages refers to itself as an Arabic Qur'ān,⁵ and they lay particular stress on the passage xli, 44:

"Now had we made it a foreign Qur'ān they would have said—Why are its signs not made plain? Is it foreign and Arabic?" The Qur'ān thus lays stress on the fact that this revelation has been sent down in a form which the Arabs will easily understand—

"Araba Will easily understand—"—and how,

¹ This is the great Jurist who died in A.D. 820. He seems to have been particularly vehement in his denial of the existence of non-Arabic elements in the Qur'an, for as-Suyūtī says فقد شدد الشافعي النكر على القائل بذلك (Itq, 315).

Qur'an, for as-Suyūtī says فقد شدد الشافعي النكر على القائل بنلك (Itq, 315).

This is at Tabarī, the well-known commentator, whose full name was Abū Ja'far Muhammad b. Jarīr at Tabarī (A.D. 838–923), whom as-Suyūtī frequently quotes under the name Ibn Jarīr. The reference here is to his great Commentary in the Introduction to which he treats of this question of "Fremdwörter".

³ This is in all probability the Qāḍī Abū Bakr al-Bāqilānī whose book أغجار القرآن as-Suyūṭī mentions among his sources for the compilation of the Itgān, cf. Itg, 14.

⁴ Abū'l-Ḥusain Ahmad b. Fāris of Qazwīn, also very frequently quoted by as Suyūtī both in the *Itqān* and in the *Muzhir* as well as in his smaller works. See Yāqūt's *Irshād*, ii, 6, and for his works, *Fihrist*, 80; Ḥājjī Khalīfa, 770; and Flügel, Die grammatischen Schulen der Araber (Leipzig, 1862), p. 246.

e.e.g. تر آنا عربيا (xii, 2; xxxix, 29; xli, 2, 44; xlii, 5; xliii, 2; لسانا عمييا (xii, 2; xxxix, 29; xlii, 37.

some points in this translation need a note. First, the الوادي is usually rendered as "unless" and the sentence left an unfinished one. In Quranic Arabic, however, seems to be used frequently as a simple interrogative (cf. Reckendorff, Syntax, p. 35; Nöldeke, Neue Beiträge, p. 21), and Tab. on this verse expressly takes it as meaning مال المنافق properly means "signs", that rendering has been left here though this is one of the passages where it approaches very near its later sense of verses. The concluding words are capable of many interpretations, the usual being to contrast the clauses as, "Is it a foreign Qur'an and they to whom it is sent Arabs?" or "Is it a foreign Qur'an and he who speaks an Arab?"

⁷ xliii, 2; xii, 2, etc.

they ask, could the Arabs have been expected to understand it, were it sent down in a non-Arabic tongue? 1

Others took a different line of argument, and claimed that the existence of foreign words in the Qur'an would be a reflection on the sufficiency of Arabic as a medium for the divine revelation. Qur'an, said the theologians, is the final and most perfect of divine revelations, and Allah naturally chose to reveal the final revelation in the most perfect of all languages, so how can one pretend that Arabic was lacking in the necessary religious vocabulary, and that Allah had to borrow Nabataean or Persian or Syriac words to express His purpose? as-Suyūtī (Itq, 315) quotes Ibn Fāris as representative of this "Ibn Faris said that if there is therein anything from a language other than Arabic that would raise a suspicion that Arabic was imperfect as compared with other tongues, so that it had to come in a language they did not know." If asked to account for the fact that the early authorities had great difficulty in explaining certain words which they were forced to conclude must be of foreign origin, a thing which would hardly have been likely were they ordinary Arabic words, the advocates of this view reply that the Arabic language is so rich and copious that it is practically beyond the powers of any ordinary mortal to encompass all its variety,2 so it is no wonder if certain words were strange to the interpreters. In illustration of this they refer to a tradition that Ibn 'Abbas was uncertain about the

meaning of the word فاطر until one day he overheard two desert Arabs quarrelling over a well, when suddenly one of them said أفطرتها, and immediately its meaning became clear.³ If further asked how the Prophet could have known all these words, they quote the dictum of

¹ Dvořák reminds us (Fremdwörter, 5) that Muhammad himself used these words to reply to the charge of his contemporaries that a foreigner instructed him (xvi, 105; xxv, 5; xliv, 13), his argument being—what he hears from this foreigner is a foreign tongue, whereas he himself understands only Arabic. Yet the Qur'ān is Arabic which they understand perfectly, so their charge is false, for how could they understand the Qur'ān if it were composed of what he learned from this foreigner? This argument does not seem to have had much effect in convincing the Meccans to whom it was addressed (see Osborn, Islam under the Arabs, 20, 21), though later Muslim theologians regarded it as conclusive.

ولكن لغة العرب متسعة جدًا ولا يبعد أن تخفى على الاكابر " : So as-Suyūṭī, *Itq*, 315 ° الت

³ Vide Baid, on vi, 14.

ash-Shāfi'ī, لايحيط باللغة الانبي "None but a Prophet thoroughly comprehends a language".1

The authority of the great philologers, however, carried much weight, and many were fain to admit that Ibn 'Abbās and his successors must have been right in stating that certain words were Abyssinian, or Persian, or Nabataean, and yet they were very unwilling to grant that Arabic was thus confessedly imperfect.² To meet the difficulty they came forward with the suggestion that these were odd cases of coincidence where Arabic and these other tongues happened to use the same word for the same thing, but which in the case of Arabic happened to be used for the first time in the Qur'ān. This, curiously enough, is the position taken by at-Tabarī in his Tafsīr,³ and is even seriously defended at the present day by the ultra-orthodox in spite of the overwhelming weight of the probabilities against such a series of coincidences, not to speak of the definite linguistic evidence of borrowing on the part of Arabic.

This line of argument was not one which was likely to commend itself to many of the more instructed Muslim savants, so we are not surprised to find others taking up a more likely-looking position and claiming that in cases where the two languages agree, it is the Abyssinian or Nabataean, or Syriac, or Persian which has borrowed from Arabic. Since Arabic is the most perfect and richest of all languages, they argued, it is much more likely that the surrounding peoples would have borrowed vocabulary from the Arabs than that the Arabs took over words from them. This, as-Suyūtī tells us, was the

¹ The reference is to ash-Shāfi'i's Risāla (Cairo, 1312), p. 13. See further on this point, Dvořák, Fremdw, 10, with his references to Goldziher, ZDMG, xxvi, 768. There are several traditions as to Muhammad's great linguistic attainments, and he is said to have been particularly skilled in Ethiopic; cf. Goldziher, op. cit., 770. Perhaps the most curious of these traditions is that in Kanz, ii, 41, that the language of Ishmael was a lost tongue but that Gabriel came and instructed Muhammad therein.

³ This jealousy for the perfection of their language is characteristically Oriental. An interesting example of it from a Syriac writer will be found in Budge's Cave of Treasures, 1928, p. 132.

³ Cairo ed. of 1323, vol.i, pp. 6-9, on which see Loth in ZDMG, xxxv, 595. as-Suyūtī, Itq, 315, summarized his view: "Said Ibn Jarīr—What is handed down from Ibn 'Abbās and others on the interpretation of words of the Qur'ān to the effect that they are Persian or Abyssinian or Nabataean, etc., only represents cases where there is coincidence among the languages, so that the Arabs, Persians, and Abyssinians happen to use the same word." There is an excellent example of this line of argument in as-Sijistānī, 111.

opinion of Shaidhala. "Said Abū'l-Ma'ālī 'Azīzī b. 'Abd al-Malik,¹ these words are found in the Arabic language for it is the widest of languages and the most copious in vocabulary, so it is possible that it was the first to use these words which others then adopted." ²

The swing of the pendulum in the opposite direction is represented at its furthest extreme by those who say that the very fact of the Qur an being in Arabic is a proof that it is not a Divine Book, for had it been a heavenly revelation it would have come down in one of the Holy tongues, i.e. Hebrew or Syriac. Unfortunately, we know little about the supporters of this opinion, but the fact that at-Tabarī considers it necessary to refute them would seem to show that they exercised no inconsiderable influence in certain circles. extreme position, however, was never likely to gain general acceptance, and the popular view among such as were constrained to admit the conclusions of the philologers as to the existence of foreign words in the Qur'an, was that this was not strange in view of the fact that the Qur'an is the final revelation. The Qur'an itself states that when a Prophet was sent to any people he preached in the language of that people so as to be understood by them. Thus, e.g. we read in xiv, 4, and we " وَمَـا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَـانِ قَوْمِهِ لِيُبَــيِّنَ لَهُمْ

have sent no Prophet save in the tongue of his own people that (his message) might be plain to them ". So it is obvious that the Qur'ān, being sent to the Arab people, must be in Arabic, but since it sums up and completes all previous revelations, it is only to be expected that technical terms of Hebrew and Syriac or other origin which were used in previous revelations should be included in this final revelation. Moreover, as the Qur'ān is intended for all peoples, one should not be surprised to find in it something from all languages, a

 $^{^{1}}$ i.e. Shaidhala, whom as-Suyūtī frequently quotes among his authorities, vide Itq, 13; Mutaw, 45. 2 Itq, 315.

at. Tabarī quotes in favour of this idea the savant Abū Maisara at-Tabi'ī al-Jalīl, whom as-Suyūtī, Itq, 316, also quotes, adding that Sa'īd b. Jubairand Wahb. b. Munabbih were of the same opinion, and that Ibn an-Naqīb claimed that one of the حضائص of the Qur'ān distinguishing it above all other Scriptures, is that while it was revealed in the tongue of the people to whom it was first sent, it also contains much of the tongues of the three great Empires of Roum, Persia, and Abyssinia. Dvořák, Fremdw, 11, 12, points out that some Muslim writers have illustrated this point by taking the tradition of the seven احرف to refer to seven different languages from whose vocabulary something is used in the Qur'ān. Here, however, there is no question of "languages" but of different Arab dialects (cf. as-Suyūtī, Itq, 110; Ibn al-Athīr, Nihāya, 1, 250, 251), so this is really irrelevant to the discussion.

point which is sometimes emphasized by a reference to the claim that the Qur'an contains all previous knowledge, and information about everything, which would not be true if it did not contain all languages. Obviously all of all languages was not contained, but what was sweetest, most pleasant, and most suitable.

The most sensible statement on this whole question, however, is that suggested by as-Suyūṭī, Itq, 316, and expounded by ath-Tha'ālibī 3 in his Kitāb al-Jawāhir, i, 17: "In my opinion the truth of the matter is this. The Qur'an is in plain Arabic containing no word which is not Arabic or which cannot be understood without the help of some other language. For these (so-called foreign) words belonged to the (language of the) ancient Arabs, in whose tongue the Qur'an was revealed, after they had had contact with other languages through commercial affairs and travel in Syria and Abyssinia, whereby the Arabs took over foreign words, altering some of them by dropping letters or lightening what was heavy in the foreign form. Then they used these words in their poetry and conversation so that they became like pure Arabic and were used in literature and thus occur in the Qur'an. So if any Arab is ignorant about these words it is like his ignorance of the genuine elements of some other dialect, just as Ibn 'Abbas did not know the meaning of Fatir, etc. Thus the truth is that these words were foreign, but the Arabs made use of them and Arabicized them, so from this point of view they are Arabic. 4 As for at-Tabari's opinion that in these cases the two languages agree word for word, it is far-fetched, for one of them is the original and the other a derivative as a rule, though we do not absolutely rule out coincidence in a few exceptional cases."

قر اً نIf challenged as to how, on this view, the Qur'an could be called

a plain Arabic Qur'an", its defenders reply with as-Suyūṭī, 5 that the presence of a few foreign words therein no more makes it

 $^{^{1}}$ as-Suyūțī, Itq, 316—an opinion which is quoted also by al-Khafājī, 3 and 4. See also Itq, 322.

[.] فاختير له من كل لغة اعدبها واخفّها وأكثرها استعمالا للعرب : As as-Suyūṭī says 2 من

³ This is not the famous philologer whose Figh al-Lugha we shall have occasion to quote frequently in the course of our work, but a N. African exegete 'Abd ar-Raḥmān ath-Tha'ālibī, whose Tafsīr was published in four volumes at Algiers in 1905.

ان هذه الحروف بغير لسان العرب في الاصل : So al-Jawālīqī, Mu arrab, 5, says العرب بالسنتها فعربته فصار عربيا بتعربها اياه فهي عربية في هذه الحال ثم لفظت به العرب بالسنتها فعربته فصار عربيا بتعربها اياه فهي عربية في هذه الحال مع العرب بالسنتها و العرب ا

non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of عربي منين is to the Qur'an as a whole, and not to individual words in it. as-Suyūṭī even finds one authority 1 who considered that the presence in the Qur'an of such words as استبرق and سندس for fine silk brocade, and اباريق and مسك for precious spices, أباريق and نجييل articles of luxury and civilization, is a proof of the excellence of the Qur'an, for the Qur'an was to tell men of the best things and thus could not be bound down and limited by the rude civilization of the Arabs of the Jāhiliyya. Naturally the pre-Islamic Arabs had not words for many things belonging to the higher stage of civilization to which the Qur'an was to lead them, and it was only natural that the Qur'an should use the new words that were necessary to describe the new excellences, words which indeed were not unknown to many of the Arabs of the Jāhiliyya who had come into contact with the civilization of Persia and of Roum.

So as-Suyūtī concludes with al-Jawālīqī and Ibn al-Jauzī that both parties to the quarrel are right.² The great philologers were right in claiming that there are foreign words in the Qur'ān, for in regard to origin (أصل) these words are Persian or Syrian or Abyssinian. But the Imām ash-Shāfi'ī and his followers are also right, for since these words have been adopted into the Arabic language and polished by the tongues of the Arabs, they are indeed Arabic.³ So we can comfortably conclude—قد اخطات هذه الحروف بكلام العرب فن قال عمية فصادق قد اخطات هذه الحروف بكلام العرب فن قال عمية فصادق.

Turning now to the question of the languages from which these

¹ Itg, 316, 317.

² Itq, 318, and al-Jawālīqī, Mu'arrab, 5. The reference to Ibn al Jauzī is doubtless to his Funūn al-Afnān, which as Suyūtī often quotes, cf. Itq, 13, and Mutaw, 44.

³ Note as-Suyūtī's quotation on this point from Abū 'Ubaid al-Qāsim b. Sallām, a quotation which is also given with slight verbal alterations in TA, i, 9, as from Abū 'Ubaida.

borrowed words came, we find that as-Suyūṭī,¹ whose classification is the most complete that has come down to us, divides them in the *Mutawakkilī* into the following classes:—

- (i) Words borrowed from Ethiopic (السان الحبشة)
- (ii) Words borrowed from Persian (اللغة الفارسية)
- (iii) Words borrowed from Greek (اللغة الرومية)
- (iv) Words borrowed from Indian (اللغة الهندية)
- (اللغة السريانية) Words borrowed from Syriac (اللغة السريانية)
- (vi) Words borrowed from Hebrew (اللغة العبرانية)
- (vii) Words borrowed from Nabataean (اللغة النبطية)
- (viii) Words borrowed from Coptic (اللغة القبطية)
 - (ix) Words borrowed from Turkish (اللغة التركية)
 - (اللغة الزنجية) Words borrowed from Negro(اللغة الزنجية)
- (xi) Words borrowed from Berber (اللغة العربرية)

It is obvious at the first glance that much of this is mere guess-work, and equally obvious that the philologers whom as-Suyūṭī quotes had frequently very little conception of the meaning of the linguistic terms they use. It is necessary, therefore, to inquire a little more closely into what may have been meant by these terms and what may have been the possibilities of Arabic having drawn on any of these languages for religious and cultural vocabulary.

(i) Abyssinian.—Philologically, Ethiopic, the ancient language of Abyssinia, is the most closely related to Arabic of all the Semitic tongues; Ethiopic and Arabic, with the languages of the S. Arabian

¹ Sprenger's list, "Foreign Words Occurring in the Qoran," in JASB, xxi (1852), pp. 109-114, is taken from his MS. of as-Suyūti's Al-Muhadhdhab.

inscriptions, being grouped together as South Semitic as opposed to the North Semitic group. The modern Abyssinian languages, and particularly Amharic, have in some respects diverged very considerably from the ancient Ge'ez, but it was presumably this ancient language with which the Arabs were in contact in pre-Islamic days and during Muhammad's lifetime. These contacts, as a matter of fact, were fairly close. For some time previous to the birth of Muhammad the southern portion of Arabia had been under Abyssinian rule,1 and tradition relates that Muhammad was born in the Year of the Elephant, when Mecca was saved from the Abyssinian army which marched up under Abraha to destroy the city. It is practically certain that there were trade relations between Abyssinia and Arabia at a much earlier period than the Axumite occupation of Yemen,2 and that friendly relations continued in spite of the Year of the Elephant is clear from the fact that Muhammad is said to have sent his persecuted followers to seek refuge in Abyssinia,3 and that the Meccan merchants employed a body of mercenary Abyssinian troops.4

That Muhammad himself had personal contact with people who spoke لسان الحسة seems to be indicated from the fact that tradition tells us that his first nurse was an Abyssinian woman, Umm Aiman,⁵ that the man he chose as first Muezzin in Islam was Bilāl al-Habashī, and the tradition already noted that the Prophet was particularly skilled in the Ethiopic language.6

Abyssinian slaves appear to have been not uncommon in Mecca after the rout of the famous army of the Elephant,7 and it would not have been difficult for Muhammad in his boyhood to have learned many words of religious significance from such sources.8 It must

¹ at Tabarī, Annales, i, 926 ff.; Ibn Hishām, 25 ff.; al-Mas'ūdī, Murūj, iii, 157, and see particularly Nöldeke's Sasaniden, 186 ff.

² El, i, 119, and Lammens, La Mecque, 281 ff.

³ This was in A.D. 616, and is known as the First Hijra, cf. at Tabari, Annales, i, 1181. Dvořák, Fremdw, 25, would derive some of the Ethiopic elements in the Qur'an from the two Abyssinian migrations, but this is hardly likely.

Lammens, "Les Ahābīsh," in JA, xie ser., vol. viii, 1916, p. 425 ff.
 Abū'l-Fidā, Vita Mohammedis, p. 2, an-Nawawī, 756.

gives an example of the Prophet's سنة Infra, p. 8. al-Khafājī, 111, under سنة use of Ethiopic.

⁷ Azrakī, p. 97. See also Essay I in Lammens' L'Arabie occidentale avant l'Hégire, Beyrouth, 1928.

⁸ Sprenger, Moh. und der Koran, p. 54, suggests that the mentor referred to in Sūra, xvi, 105, xxv, 5, 6, may have been an Abyssinian.

also be borne in mind that during the Axumite occupation of S. Arabia many Ethiopic words of cultural significance may have come into current use in Arabia through commercial and political intercourse.

(ii) Persian.—The contacts between Arabia and the Sasanian Empire of Persia were very close in the period immediately preceding Islam. The Arab Kingdom centring in al-Hīra on the Euphrates had long been under Persian influence and was a prime centre for the diffusion of Iranian culture among the Arabs,2 and in the titanic struggle between the Sasanian and Byzantine Empires, where al-Hīra had been set against the kingdom of Ghassan, other Arab tribes became involved and naturally came under the cultural influence of Persia.³ The court of the Lakhmids at al-Hīra was in pre-Islamic times a famous centre of literary activity. The Christian poet 'Adī b. Zaid lived long at this court, as did the almost-Christian al-A'shā, and their poems are full of Persian words.4 Other poets also, such as Tarafa and his uncle Mutalammis, Al-Hārith b. Hilliza, 'Amr b. Kulthum, etc., had more or less connection with al-Hīra, 5 while in some accounts we find 'Abīd b. al-Abras and others there. There is some evidence to suggest that it was from al-Hira that the art of writing spread to the rest of the Arabian peninsula.6 But not only along the Mesopotamian area was Persian influence felt. It was a Persian general and Persian influence which overthrew the Abyssinian suzerainty in S. Arabia during Muhammad's lifetime,7 and there is even a suspicion of Persian influence in Mecca itself. How far Persian cultural influence penetrated the peninsula we have little means of telling, but it will be remembered that one of Muhammad's rivals was

¹ It has been noted by more than one scholar that the terms connected with seafaring and sea-borne trade seem to be greatly influenced by Ethiopic. Andrae, Ursprung, 15, speaking of this Axumite occupation says: "Mit den neuen Herrschern kamen aber sicher auch Geistliche herüber, und wir dürfen annehmen, dass eine grosse Zahl der äthiopischen Lehnwörter als Bezeichnung für kultische und religiöse Dinge, die uns im Koran begegnen, während dieser Periode ihren Weg in den arabischen Sprachschatz gefunden haben."

² Rothstein, Die Dynastie der Lakhmiden in al-Hīra, passim, and Siddiqi, 76.

³ We even hear of Arabs in that region becoming Zoroastrians, vide note on in Siddiqi, 79.

⁴ Ibn Qutaiba, Shi'r, 136 f. Siddiqi, 82 ff., gives examples from other poets showing how great was the Persian influence on the poetry of that period.

Nicholson, Literary History, p. 107, and Shanqīti's introduction to the Mu'allaqūt. Cairo, 1338.

⁶ Rothstein, Lakhmiden, 27.

⁷ at-Tabarī, Annales, i, 948 ff.; Ibn Hishām, 41-6; Ḥamza, Annales, 139; and see Spiegel, Eranische Altertumskunde, iii, 454.

an-Nadr b. al-Ḥārith, who frequently drew away the Prophet's audiences by his tales of Rustam and Isfandiyār.¹

by the Muslim writers obviously mean the later Persian language which was known to them when Persia had long been an important part of the Islamic Empire, but the language which would have been known in Arabia in pre-Islamic times, the language with which Muḥammad himself may have come in contact, was Pahlavi,² the official language of the Sasanian Empire (A.D. 226-640).³ This Pahlavi was a curious language whose written form was strangely compounded with Semitic elements, but which in its spoken form doubtless represented a more archaic form of the Persian we find in the later Muslim literature of Persia, though with a greater admixture of Semitic words.

 $^{^1}$ Ibn Hishām, 235, 236, and see Blochet in RHR, xl, 20 ff. Nadr is supposed to be the person referred to in Sūra xxxi, 5.

² Or Middle Persian, as the philologists prefer to call it, see Salemann in Geiger and Kuhn's *Grundriss*, i, and Nöldeke, "Zum Mittelpersischen," in WZKM, xvi, 1-12.

³ Haug, "Essay on the Pahlavi Language," p. 33 in PPGl; Herzfeld, "Essay on Pahlavi," in Paikuli, pp. 52-73.

⁴ Vide Haug, Essay on Pahlavi, p. 117, and Blochet in Revue Sémitique, iv, 267. "Note sur l'arabisation des mots persans."

of this occurs in the Qur'an in the word استبرق, where the Persian word is استبره and the Arabic ت and Persian و represent a Pahlavi و which appears again very clearly in the Syriac اعمد العمد الع

It is unfortunate that the Middle Persian literature which has survived to our own time has survived only in late copies, but we have every reason to believe, as in the similar case of the Hebrew codices of the O.T., that the MSS. in our hands represent the genuine ancient books very faithfully. What is even more unfortunate is that so little of the Pahlavi literature has come down to us. It will be noticed in any treatment of the Persian element in early Arabic that there are many cases where there can be little doubt that we are dealing with words borrowed from an Iranian source, but where the only form which can be quoted in comparison is from Modern Persian, the older form from which the word would have been derived not having survived in the remnants of the Pahlavi literature which have come down to our day.¹

as-Suyūtī sometimes refers to Persian by the definite title and sometimes by the more indefinite , which like he also frequently uses as meaning nothing more than foreign. There is no ground, however, for thinking that any distinction of dialect is meant to be indicated by the varying use of these terms.

(iii) Greek.—as-Suyūṭī uses two terms for Greek in his discussion of the foreign words, viz. يونانية and يونانية. Thus in discussing the word رومية in Itq, 321, he tells us that Shaidhala said it was رومية, whereas on the same page in connection with the word سرى he quotes Shaidhala again as saying that the word was يونانية. Dvořák, Frendw, 20, thinks that a distinction is being made here between ancient and medieval

¹ It is possible that a fuller acquaintance with Pahlavi would enable us to explain a number of strange terms in the Qur'an for which at present we have no solution.

² See the discussion on the use of these terms in Dvořák, Frendw, 20, 21.

Greek, and that when the word المعنفية is used we are to understand the ancient Classical Greek, whereas in contradistinction to this عرومية stands for Byzantine Greek. When, however, we come to examine the words which are said by as-Suyūṭī's authorities to be either رومية we find that these authorities have no understanding whatever of the matter, and it seems in the last degree unlikely that any of them would have known the distinction between the two forms of Greek.¹

Any direct contact with the Greek language at the time of Muḥammad or the period immediately preceding his birth, would necessarily have been with Byzantine Greek. At that time Byzantine influence was supreme in Syria and Palestine, and the Arab confederacy of Ghassān, which acted as a buffer state between the Byzantine Empire and the desert tribes, and was used as an offset to the Persian influence at al-Ḥīra, was a channel whereby Byzantine influence touched the Arabs at many points.² Intercourse with Constantinople was constant, and both the pre-Islamic poet Imrū'ul-Qais,³ and the Ḥanīf 'Uthmān b. al-Ḥuwairith ⁴ are said to have visited the Byzantine court. Contact with Christian communities in Syria which used the Greek language was a channel for the introduction of Greek words, and some trade words may have come as a result of Greek commercial ventures along the Red Sea littoral,⁵ as we learn from the *Periplus Maris Erythraei*,⁶ that Arab captains and crews were employed in this trade.

Byzantine Greek as a spoken language was doubtless widely spread in Palestine and Syria at the time, and the presumption is that it would be not unfamiliar to many Arabs connected more or less closely

¹ But see Jähiz, Three Essays, ed. Finkel, pp. 16, 17.

³ Rückert, Amrilkais der Dichter und König, 94 ff.; Shanqītī, p. 9; Nicholson, Literary History, 104.

⁴ Ibn Hishām, 144; and see Caetani, Annali, i, p. 190.

⁵ Thus there is reason to believe that the Ar. Δis is from ἐφόλκιον; cf. Vollers in ZDMG, li, 300, 325.

⁶ In C. Müller, Geogr. Graec. Min., i, 271.

with the Ghassanid confederacy. Epigraphical remains collected by de Vogiié ¹ and others, show many bi-lingual inscriptions from N. Arabia in which one of the languages is Greek, so we cannot absolutely rule out the possibility that Greek words may have been borrowed directly into Arabic in the pre-Islamic period, as they undoubtedly were later,2 but the Greek words in the Qur'an seem nevertheless with few exceptions to have come into Arabic through Syriac.3

(iv) Indian.-It is somewhat difficult at times to decide what the philo-

logers meant by اللنة الهند لله West Syrian ecclesiastical writers both in the pre-Islamic and early Islamic period commonly use the word of for South Arabia and Ethiopia, and Locol generally means Ethiopian even in the oldest literature.4 Thus in the famous passage, Jer. xiii, 23, "Can the Ethiopian change his skin or the leopard change his spots," we find Loron used to translate the Hebrew "LXX 'Aιθίου),5 and in the writings of Dionysius of Tell Mahre, 6 and Michael the Syrian, 7 we find the S. Arabian and Abyssinian area called India.8 It was not only the Syriac writers, however, who made this confusion. Epiphanius in the fourth century details the nine kingdoms of India,9 and his mention among them of the Homeritae 10 and Azumitae 11 makes it obvious that he is referring to the Ethiopian Kingdom. Sozomen 12 and Socrates, 13 in their accounts of the mission of Frumentius to convert the people of this Kingdom, speak of them as $\tau \hat{\omega} \nu$ $^{\prime} I \nu \delta \hat{\omega} \nu \tau \hat{\omega} \nu$ $\dot{\epsilon}\nu\delta\sigma\tau\dot{\epsilon}\rho\omega$, and so the term passed to the Latin writers and from them to the geographers of the Middle Ages.¹⁴ It is thus probable that in

early Arabic اللنة المندة referred to the language of S. Arabia.

¹ La Syrie centrale, 1868-1877.

² e.g. انشط = λογοθέτηs the Chancellor of the Byzantine Court (cf. de Goeje, Glossary, p. 349); = εανδηλάπτης from κανδήλα and ἄπτω (Dozy, Supplément, ii, 410); = στιχάριον, a sacerdotal robe (Dozy, Supplément, i, 21).

³ Dvořák, Fremdw, 25 agrees.
4 P8m, sub voc.
5 סוגל פון משבעה וסויסהן יושר משבעה וסויסהן ווא משבעה ⁶ In Assemani, Bibl. Or., i, 359 ff.

⁸ Mingana, Rylands Library Bulletin, x, 445, gives quotations from other lessknown writers.

⁹ Ed. Dindorf, iv, 179, 180, in the tractate Libri de XII Gemmis.

¹⁰ i.e. the 'Ομηρίται of Haer, lxvi, 83.

¹¹ i.e. the 'Aξωμίται of Haer, lxvi, 83. 12 Hist. Eccl., ii, § 24.

¹³ Hist. Eccl., i, § 19. See also Philostorgius, ii, 6.

¹⁴ See Yule's Marco Polo (ed. Cordier), ii, 431 ff., and Nöldeke, Sasaniden, 222 n.

This S. Arabian language, or language group, as revealed to us from the inscriptions of the Minaean, Sabaean, Himyaritic, and other kingdoms, belongs to the S. Semitic group, and is closely related to Ethiopic, the classical language of Abyssinia. The latest inscriptions in the language date from A.D. 550, and the language would seem to have been supplanted by Arabic as a spoken language in those regions,1 even before the time of Muhammad, though the survival to the present day of the Mahri and Sogotri 2 dialects would seem to indicate that in odd corners this old language might have survived until quite a late period. With the break-up of the S. Arabian kingdom tribes of these peoples migrated to other areas of Arabia, so that at the commencement of the Islamic period we find them widely scattered over the peninsula.3 Though when we meet them there they are using the N. Arabian dialects of the tribes among whom they dwelt,4 there can be no doubt that words of S. Arabian origin could have found their way into Arabic from these scattered communities.

When we examine the words which the philologers class as *Indian*,⁵ we find, however, that none of them are real S. Arabian words. They are merely words which the early authorities could not explain, and

had to refer to some remote origin, and so for them might quite well have meant the distant land of India, with which the Muslim conquests in the East had made them vaguely familiar.

(v) Syriac.—This is undoubtedly the most copious source of Qur'ānic borrowings. Syriac, which still survives to-day as a liturgical language and as the dialect of a few communities of Oriental Christians in Syria, Mesopotamia, and Persia, was at that time the spoken language of those Christian communities best known to the Arabs. 6 How widely Syriac was spoken at the time of Muḥammad

¹ Nicholson, Literary History, p. 6.

² Cf. D. H. Müller, Die Mehri und Sogotri-Sprache, Wien, 1902-5.

 $^{^3}$ Vide Blau, "Die Wanderung der sabäischen Völkerstämme," ZDMG, xxii (1868), p. 654 ff.

⁴ This fact has been forgotten by Taha Husein in his essay on the pre-Islamic poetry, where he argues against the genuineness of some of the old poetry on the ground that while the poet was of a South Arabian tribe his language is North Arabic, and not one of the South Arabian dialects.

⁵ Cf. the list in as-Suyūṭī, Mutaw, 51, 52.

⁶ For the purposes of this Essay, Syriac = Christian Aramaic, and thus includes the Christian-Palestinian dialect and the Aramaic dialect of the Christian population of N. Syria as well as the Classical Syriac dialect of Edessa, which is the one best known to us from the literature and commonly usurps to itself the title of Syriac.

in the area now known as Syria, is difficult to determine, but it seems fairly certain that while Greek was the dominant literary language in the region at that period the common people of native origin generally spoke Syriac. South of Syria, however, we find that the so-called Christian-Palestinian dialect was more or less in literary use down to the eleventh century, while in the fifth and sixth centuries it was in such common use there and of such importance as to warrant a special translation of the Scriptures and Church manuals into the dialect. It was in Mesopotamia, however, that Syriac was in widest use as a literary and as a colloquial language. It was from this area that Aramaic made such a profound impress on the Middle Persian language and literature, and there can be no doubt that from the Syriac used by the Christian portion of the community of al-Ḥīra and the surrounding districts came the major portion of Syriac influence upon Arabic.

It will be remembered that it was in this area that one of the earliest forms of Arabic script, the Kūfie, was invented, based apparently on a modification of the Syriac script, and it was from the same area that the system of vowel pointing in Arabic was developed from the old Nestorian system. Here also in the court of the kings of al-Ḥīra, the Christian 'Ibādites laid the foundation of Arabic literature, and it was in this area that Arab tribes such as Tamīm and Taghlib and Quḍā'a seem first to have come under Christian influence, so that from here, along the trade routes, streams of Christian culture spread throughout Arabia.

We are still in need of a critical discussion of the spread of Christianity in Arabia, but one fact seems certain, namely that such Christianity as was known among the Arabs in pre-Islamic times was

¹ The date when the scribe Abūd copied the Lectionary published by Erizzo, Evangelarium Hierosolymitanum, Verona, 1861.

³ See Haug in PPGl, and Essays, p. 81; and Salemann in Geiger and Kuhn's Grundriss. i. 250.

- ⁴ Rothstein, Lakhmiden, 27; Moritz in EI, i, 383.
- ⁵ Moritz in EI, i, 384.
- 6 Nicholson, Literary History, 138.
- ⁷ Cheikho, Naṣrāniya, see Index under these names.
- 8 Nicholson, op. cit., 39.
- ⁹ The discussion was begun by Wright, Early Christianity in Arabia, 1855, and continued, though in an uncritical way, by Cheikho in his Nasrāniya. The latest and best discussion, though by no means complete, is in Andrae's Ursprung, 1926.

² Nöldeke, ZDMG, xxii, 525, gives this as the date of the version. Since about A.D. 700 (Schulthess, Grammatik, p. 7), the language has been superseded as a colloquial by Arabic, and there are Arabicisms to be met with in the MSS. which were written by Arabic-speaking monks, cf. Nöldeke, loc. cit., p. 523 n.

largely of the Syrian type, whether Jacobite or Nestorian. In the kingdom of Ghassan the dominant party appears to have been Monophysite,1 though some, under Byzantine influence, became Melkite.2 In al-Hīra also many important Christian families would seem to have been Monophysite, if we can believe the accounts of the mission of Simeon of Beth Arsham,3 though the predominant party there was Nestorian. 4 The Christian community in S. Arabia at Najran, which was perhaps the oldest Christian community in Arabia,5 and whose persecution by the Jewish king Dhū Nawās is mentioned in the Qur'ān.6 appears to have been a mixed community. There is no doubt that many of them were Nestorians,7 while others as clearly were Monophysites more or less related to the Monophysite Church of Abyssinia.8

Vocabulary of Syriac origin was already coming into use in Arabia in pre-Islamic times. The court of al-Hīra was a rendezvous of the poets and litterateurs of the day, and many of the pre-Islamic poets, such as Imrū'ul-Qais, Mutalammis, and 'Adī b. Zaid, were Christians. Their poetry, naturally, was impregnated with Christian words and ideas, but even in the extant poetry of such non-Christians as an-Nābigha and al-A'shā, who spent much time at al-Hīra, we find the same strong influences of Syrian Christianity.10 The trade routes again were channels whereby Syriac vocabulary entered Arabic. The wine trade, 11 e.g., was largely in the hands of these Christians, 12 and so

¹ Nöldeke, Ghassanischen Fürsten, pp. 20, 21. ² Andrae, Ursprung, 31.

³ See "Lives of the Eastern Saints", by John of Ephesus, in Patr. Orient, xvii, p. 140. These converts of Simeon are said to have been brought back to the orthodox faith by the preaching of Maraba (Labourt, Le Christianisme dans l'Empire perse, p. 191). Assemani, Bibl. Or., iii, 2, 606, mentions Monophysite Bishops of al-Ḥīra.

⁴ Andrae, Ursprung, 25; Lammens in ROC, ix, 32 ff.

⁵ See the long account of them in Andrae, Ursprung, 7-24.

⁶ Sūra, lxxxv, 4 ff. It is only fair, however, to state that Western scholars are not unanimous in accepting this as a reference to the persecution of Najran, though the weight of probability is strongly in its favour.

⁷ Cf. the "Histoire Nestorienne", in Patr. Orient., v, 330 ff.
8 Littmann, Deutsche Aksum.-Expedition, i, 50.

⁹ There is a tradition that an-Nābigha was a Christian, on the strength of which Cheikho includes him among the Christian Arab poets, but Nicholson (Literary History, 123), rightly rejects the tradition as without authority. Al-A'shā also is frequently claimed as a Christian, and is included by Cheikho in his collection, but see Nicholson, p. 124.

¹⁰ Wellhausen. Reste, 234; 'Lyall, Ancient Arabian Poetry, pp. 92 and 119; von Kremer in SBAW, Wien (1881), vol. xeviii, 555 ff.

¹¹ Jacob, Altarabisches Beduinenleben, 99, has an interesting note hereon, referring to Aghānī, viii, 79; cf. Wellhausen, Reste, 231.

¹² Though Jews also engaged in the trade, cf. Goldziher, ZDMG, xlvi. 185.

we find that most of the early Arabic terms in connection with this trade are of Syriac origin.1

There were slight differences in pronunciation between the Jacobites and the Nestorians, and Mingana notes that the vowelling of the proper names in the Qur'an seems to follow the Nestorian pronunciation rather than the other,2 though in many cases, as we shall see, the Qur'anic forms approximate most closely to those found in the Christian-Palestinian dialect.

It is possible that certain of the Syriac words we find in the Qur'an were introduced by Muhammad himself. That he had personal contact with Christians of the Syrian Church is definitely stated in the Traditions. We read that he went in early life on trading journeys to Syria with the caravans of the Quraish,3 and there is an account of how on one occasion he listened to a sermon by Quss, Bishop of Najran,4 at the festival of 'Ukāz near Mecca. Earlier Christian writers suggested that his mentor was a monk named Sergius, 6 and the legends of Nestor and Bahīra 7 at least show that there was an early recognition of the fact that Muhammad was at one time in more or less close contact with Christians associated with the Syrian Church.³

¹ Rothstein, Lakhmiden, p. 26.

² Syriac Influence, 83. as-Suyūtī once (Itq, 325) quotes a word as being from

the Haurānic dialect, by which he apparently means some dialect of Syriac.

at-Tabarī, Annales, i, 1123; Ibn Sa'd, I, i, 75 ff.; Ibn Hishām, 115 ff.; al-Mas'ūdī, Murūj, iv, 132, 152; Sprenger, Mohammed und der Koran, p. 6, sees in Sūra, xxxvii, 137, a recollection of his having passed the Dead Sea on one of these journeys.

- ⁴ That he was Bishop of Najran we learn from LA, viii, 58. From al-Baihaqi's Mahasin, 351 ff., we would gather that he was rather an Arab soothsayer and fortuneteller.
- ⁵ Jāḥiz, Bayān, i, 119, Khizāna, i, 268. On Quss see Sprenger, Leben, i, 102 ff. and Andrae, Ursprung, 202 ff.
- 6 Al-Kindi, Risāla, p. 76, and the Byzantine writers. e.g. ην δὲ τις ψευδαββᾶς ονόματι Σέργιος, says George Phrantzes (ed. Niebuhr, p. 295). It is doubtful whether
- Sergius and Bahīra are different personages.

 7 at-Tabarī, Annales, i, 1124; Ibn Sa'd, I, i, 76; al-Mas'ūdī, Murūj, iv, 153. On these legends see Hirschfeld, New Researches, 22 ff.; Gottheil, ZA, xiii, 189 ff.; Sprenger, Leben, i, 178 ff.; ii, 381 ff.; Caetani, Annali, i, 136, 169; Nöldeke, ZDMG, xii, 699 ff.
- 8 Nestor is obviously connected with Nestorianism (cf. jalan) and Buhaira or Baḥīra is the Syr.] = δ ἐκλεκτός (Nöldeke, ZDMG, xii, 704 n.), commonly used of monks (Nau, Expansion nestorienne, p. 215), though Hirschfeld, p. 23, argues that it is a Jewish word. Loth, ZDMG, xxxv, 620 ff., suggests that some of Muhammad's material may have come from one Suhaib, a Greek from the region of Mosul. The question as to whether Muhammad could have had a Scripture teacher has been discussed by the present writer in an essay in the volume, From the Pyramids to Paul (New York, 1935), pp. 95-118.

It goes without saying that not all the words which as-Suyūti's authorities class under the term السريانية are of Syriac origin. Goldziher has pointed out 1 that سرياني was frequently used by Muslim writers for anything ancient, time honoured, and consequently little understood, and he quotes a line from Ibn 'Abd Rabbihi, who in his 'Iqd al-Farīd, speaking of a notoriously bad copyist, says: كان اذا الالماء الماء ال

(vi) Hebrew.—We learn from the Muslim historians that Jews were prominent in the pre-Islamic community at Madina,³ and that there were in fact three considerable tribes of Jews in that area, the Banū Qainuqā', Banū Quraiza, and Banū Nadīr,⁴ who were proprietors of lands and plantations of palm trees, and who exercised no little influence on the Arabs around them.⁵ There were also many Jewish tradesmen in the city who are said to have been particularly skilled as jewellers and armourers.⁶ We learn also of communities at al-'Alā ⁷ (the ancient Dedan), Taima,⁸ Khaibar,⁹ and Fadak,¹⁰ in North Arabia,

¹ ZDMG, xxvi, 774. ² Fremdwörter, 22 n.

³ Ibn Hishām, 351; at-Tabarī, Annales, i, 1359 ff. For a discussion of their position and influence there, see Hirschfeld, REJ, vii, 167 ff.; Leszynsky, Die Juden in Arabien, 1910; and Wensinck, De Joden te Medina, Leiden, 1908.

⁴ We learn also of a tribe Banū Hadal (or Handal or Bahdal), cf. Yāqūt Mu'jam, iv, 462, and see Hirschfeld, REJ, vii, 169 ff. The Aghānī also mentions other smaller tribes or families.

⁵ Aghānī, xix, 94.

⁶ Cf. Hirschfeld, op. cit.; Wellhausen, Reste, 230; Caetani, Annali, i, 386.

⁷ Rudolph, Abhängigkeit, p. 1.

⁸ Shammākh, Divan, ed. Šhanqīti, p. 26; Yāqūt, Mu'jan, i, 907.

⁹ Yāqūt, Mu'jam, ii, 504 ff.

¹⁰ Yāqūt, Mu'jam, iii, 856, 857; Abū Dā'ūd, Sunan, xix, 26.

and doubtless they were known in many other areas from which, however, no evidence of their presence has survived. We have no evidence as to when they arrived in N. Arabia, but it was possibly at an early period.¹ Arabian legend places their first settlements there in the time of Moses and Aaron.² Acts ii, 11, would seem to indicate that there were settlements of them there at the commencement of the Christian era, and in the Mishna (Shabb. vi, 6) ³ we have fairly reliable evidence of early settlements in that area.⁴ It has been frequently suggested that the destruction of Jerusalem in A.D. 70 drove many Jewish families to seek refuge in N. Arabia, and thus added to the importance of the communities already settled there.⁵

There were Jewish settlements also in S. Arabia. Whether they were founded by Jews who had followed the spice road from N. Arabia, or by traders who had crossed from Egypt or Abyssinia, it is impossible now to say. Perhaps there were communities there from both these centres of trade. That they exercised no little religious influence there is indicated both by the Jewish imprint on many of the S. Arabian religious inscriptions, and by the fact that we have very consistent tradition as to the conversion of one of the Himyarite kings to Judaism. It was the persecution of the Christian communities by this proselyte Dhū Nawās, or Masrūq, which was said to have led to the Axumite invasion and occupation of S. Arabia.

The polemic of the Qur'an itself is sufficient evidence of the importance of the Jews as a religious body in the community to which Muhammad addressed his message. As, however, these Arabian Jews all bear Arab names, are organized in tribes on the Arab fashion, and, when we meet them in the literature, act and talk like genuine Arabs, some have thought that they were not real Jews but Arab

¹ Torrey, Foundation, 10 ff., argues for a considerable settlement of expatriated Jews in Taima as early as the sixth century B.C.

² Aghānī, xix, 94.

³ i.e. fol. 65a.

⁴ Notice also that there are numerous Arabic words and Arabisms in the Mishna, cf. Margoliouth, Schweich Lectures, p. 58.

⁵ Caetani, Annali, i, 383; Leszynsky, Die Juden in Arabien, p. 6.

⁶ Aghānī, xiii, 121.

⁷ Rudolph, Abhängigkeit, p. 1; Wellhausen, Reste, 230.

⁸ Caetani, Studi, i, 261.

 $^{^{0}}$ Margoliouth, op. eit., 67 ff., thinks there is some doubt about this, but see $MW,\,\mathrm{xix},\,13.$

Moberg, Book of the Himyarites, xlii ff.; Fell in ZDMG, xxxv, 1-74; Ibn Hishām, 20 ff.; at Tabari, Annales, i, 918 ff.; al-Mas'ūdī, Murūj, i, 129.

proselytes.¹ It is difficult, however, in face of the polemic of the Qur'ān, to think of them as other than Jews by race as well as religion, and their adoption of Arab customs may well be explained by the Jewish habit of assimilating themselves to the community in which they dwell.²

Whether these Jews had any great familiarity with Hebrew, however, is a different question. One would gather from the Qur'an that they were far better acquainted with the Rabbinic writings than they were with the Scriptures, and when we find Muhammad borrowing technical terms of Jewish origin they are generally of an Aramaic rather than a Hebrew form. It would seem from a passage in Ibn Hishām,3 that they had a Beth ha-Midrash which Muḥammad visited on at least one occasion,4 though we are left to conjecture what they studied there. Some accounts we have do not speak very highly of their intellectual acquirements.⁵ On the whole, one would judge that much of Muhammad's knowledge of Judaism was gained from the general stock of information about Jewish practice and versions of Jewish stories and legends that were current among the Arabs who had lived in contact with Jewish communities, for much of this material, as we shall see, can be found also in the old poetry. 6 Certainly some of his knowledge of Judaism came through Christian channels, as is demonstrated by the Christian form of many Old Testament

- ¹ Winckler, MVAG, vi, 222; Margoliouth, op. cit., 61. Hirschfeld, New Researches, p. 3, notes that the Arabs seem to have intermarried freely with them.
- ² The second essay in Lammen's L'Arabie occidentale contains much interesting material on the position of Jews in the Ḥijāz at the time of Muhammad, though he is inclined to emphasize their influence a little too strongly.
- ³ p. 383 and Baid, on Sūra, ii, 91. Abū Bakr also visited this Beth ha-Midrash, vide Ibn Hishām, 388. Pautz, Offenbarung, 39, translates the words يت المدراس by Synagogue, but see Geiger, 13.
- ⁴ There is also a Tradition that Muhammad used to listen to Jabr and Yasar, two Jewish smiths at Mecca, as they read together out of their Scriptures. *Vide* Margoliouth, *Mohammed*, 106.
- ⁵ This is indeed suggested by the Qur'ān itself, Sūra, ii, 80, though we also gather from the Qur'ān that they had copies of their Scriptures and could write (ii, 73, 169). Tabarī, Tafsīr, xxi, 4, has a tradition that the Madinan Jews read the Torah in Hebrew and interpreted it in Arabic. (On their dialect, cf. Caetani, Annali, i, 386; Leszynsky, 22 ff.) As to what Scriptures we may reasonably suppose them to have possessed, see Hirschfeld, New Researches, 103.
- ⁶ Torrey, Foundations, following Aug. Müller, assumes that these Arabian Jews spoke a Judaeo-Arabic dialect, and refers to this dialect all the curious forms found in the Qur'ān, e.g. زبور for דומור , etc. The theory is interesting but hardly convincing. Even less convincing is the theory of Finkel, elaborated in an essay in MW, 1932, p. 169 ff., that the Jewish material in the Qur'ān comes from non-Talmudic, old Israelitish tradition.

names that occur in the Qur'ān.¹ It is probable that in the Qur'ān there is evidence that Muḥammad attempted to purchase information about the Scriptures from certain Jews of the city only to find later that they had deceived him,² and Geiger seems to suggest ³ that perhaps Muḥammad deliberately sought for and incorporated Jewish terminology into his revelation in order to win over the Jews before he made his final break with them.

as-Suyūtī sometimes uses عبر أنية or عبر أنية to denote Hebrew, and sometimes لنة الهود and once, in discussing غيراً, he says that the word was بأسان يهود يثرب "in the tongue of the Madinan Jews". 4 Dvorák, Fremdw, 19, would draw a distinction from as-Suyūtī's use of these terms, taking عبرانية and عبرانية to mean classical Hebrew, and عبرانية الهود and عبرانية الهود to mean classical Hebrew, and as the language of the Jews of later times, perhaps the dialectal Hebrew used in Arabia. One is inclined to doubt, however, whether the Arab philologers had sufficient knowledge to make such a distinction between the earlier and later forms of Hebrew, and an examination of the words which as-Suyūtī's authorities place in the two classes, 6 makes it perfectly clear that there is nothing more in this distinction than there is in his varying use of its denoted to denote Hebrew, and sometimes are supported to the says that the says that the says that there is nothing more in this distinction than there is in his varying use of its denoted to denote Hebrew, and an examination of the words which as-Suyūtī's authorities place in the two classes, 6 makes it perfectly clear that there is nothing more in this distinction than there is in his varying use of its denoted the says that the

Moreover, from *Muzhir*, i, 105, it would seem that the term عبر أنية was used somewhat vaguely by the philologers.

(vii) Nabataean.—We find in as-Suyūṭī's lists quite a number of words which various authorities claim to be of Nabataean origin. The Nabataean kingdom, which from about the sixth century B.C. had stretched over the territory from the old Edomite kingdom in the

¹ See herein under الياس , المعيان , يونس , المعيل, etc. Mingana, Syriac Influence, 82, goes so far as to say that there is not a single Biblical name in the Qur'an which is exclusively Hobrew in form.

² Sūra, ii, 74, 169.

³ Was hat Mohammed aus dem Judenthume aufgenommen, p. 36.

Ita. 324.

[&]quot; Especially in view of the phrase : لغة يهود يثرب.

⁶ Vide Mutaw, pp. 56-9.

south-east of Palestine as far north as Damascus, was of Arab origin, and exercised no little influence on the Haurān and N. Arabia, even after it was absorbed in the Roman *Provincia Arabia*. Its deities Allāt, Manūthu, and Hubalu, were reverenced even in Mecca, and its period of power and prosperity was near enough to the period when we first come in contact with the pre-Islamic literature for the memory of it still to linger, much embellished with legendary details, in the poetic lore of the desert Arabs. We have a fair idea of the Nabataean language from numerous inscriptions collected in N. Arabia, but the Nemara inscription from the Haurān, dated A.D. 328, is in classical Arabic, though written in Nabataean characters, and shows that by that date the old Nabataean language had been sup-

planted by Arabic. When the philologers use the term بنطى, however, it does not necessarily refer to these Ναβαταῖοι of Petra and the Ḥaurān, for the Arabs used the word for many communities in Syria and Irāq, and as Nöldeke has shown, the Muslim philologers really

mean Aramaic when they speak of النبطية.

We have already discussed how Syriac words may have come into Arabic, and need say no more on the subject of the Christian Aramaic. If the Jews of Arabia were Jews by race, and not merely proselytes, we might expect that Jewish Aramaic would have been more commonly known among them than Hebrew, and this is confirmed by the fact that, as we have already noticed, the Jewish words in the Qur'ān are more generally Aramaic in form than Hebrew. It is not necessary

¹ ERE, ix, 121, and Quatremère in JA, xv (1835, p. 5 ff.).

and הל and מנותו are the היוה of Sūra, liii, 19,20, and אלח who, as we learn from al-Mas'ūdī, Murūj, iv, 46, was the chief god of the Ka'ba.

³ Nabataean was a dialect of West Aramaic, though full of Arabic words and dioms.

⁴ Collections will be found in CIS, vol. ii; de Vogue, Inscriptions sémitiques; and Futing, Nabatäische Inschriften aus Arabien, Berlin, 1885.

⁵ Lidzbarski, Ephemeris, ii, 34.

⁶ ZDMG, xxv, 122 ff. al-Mas'ūdī, Murūj, iii, 240, says that the country of Babel was occupied by the Nabataeans. Sometimes, however, نسط is used just like نبطى is used just like نبطى is used just like نبطى to mean something in a language unintelligible to the Muslim savants, cf. the reference in Margoliouth's Schweich Lectures, p. 55 n., to Islah al-Mantiq, p. 168.

^{7 &}quot;The Jews in North Arabia and Syria read the Bible in Synagogues in the Hebrew original, but for domestic study they probably used Aramaic translations as did the Christians. Many Biblical words which occur in the Qur'an have evidently gone through an Aramaic channel."—Hirschfeld, New Researches, 32.

to assume that many of these words were borrowings of the Prophet himself, for in a city like Madīna, where Jewish influence was so strong and where there was apparently a keen interest in religious matters, it is probable that many such words would have been borrowed in pre-Islamic times, and as a matter of fact many such are to be found in the old poetry.¹

It is not impossible, of course, that Aramaic words may have entered from sources which were neither Syriac nor Jewish, but it is doubtful if any words of the genuine Nabataean dialect are to be found in the Qur'ān. A glance at as-Suyūṭī's list of so-called Nabataean words 2 gives one the impression that the philologers used the term

mainly as a cloak for their ignorance, نبطية being a good enough designation for any strange word whose origin they could not ascertain.3

(viii) Coptic.—as-Suyūtī finds some six words which his authorities, Shaidhala, al-Wāsitī, and others, classed as Coptic loan words.⁴ It hardly needs saying that none of them are Coptic, and indeed in the case of some of them one wonders why anyone ever thought of considering them other than Arabic. Coptic was the liturgical language of the Christian communities of Egypt at the time of Muhammad, as indeed it has remained to the present day. How much more than a liturgical language it was is doubtful, though we have reason to believe that the cultural language, if not the language of everyday life in Egypt at that period, was Greek.⁵ It is practically certain that Greek would have been the language of commerce, and we may well doubt whether any Coptic vocabulary would have entered Arabic along the trade routes. 6 It is a remarkable fact that the colloquial Arabic of Egypt which grew up after the Muslim conquest of the country, while it is full of Greek loan words contains but few words derived from Coptic.

That Muhammad himself had at least one point of intimate contact

¹ The classical discussion of this element in Arabic vocabulary is Fraenkel's *Aramäische Fremdwörter im Arabischen*, Leiden, 1886.

² Mutaw, 59-62.

³ So Dvořák, Fremdw, 21, 22.

⁴ Mutaw, pp. 62-4.

⁵ Burkitt, JThS, xxvii, 148 ff. suggests that Coptic was perhaps never much more than a liturgical language.

⁶ Evidence of early contact with Mecca may be seen in the story of Coptic workmen having been employed in the rebuilding of the Ka'ba.

with Egyptian Christianity is evident from the fact that one of his concubines was Miriam, a Coptic slave girl, who was the mother of his beloved son Ibrahīm, and the cause of no little scandal and flurry in the Prophet's domestic circle. It is possible that he learned a few Christian legends from Miriam, but if he learned along with them any new Christian terminology of Coptic origin, this has left no trace in the Qur'ān.

As we might expect, the Muslim philologers show no real acquaintance with the Coptic language, in spite of the fact that in discussing the word غساق as-Suyūṭī (Itq, 323) refers to a dialect of Coptic, viz.

"Dvořák, arguing from the fact that the philologers stated that the Muslims simply made these statements in order to throw contempt on the Coptic community.4 In any case it is clear that there is no philological justification whatever for their attribution of a Coptic origin to any Qur'ānic words.

(ix) Turkish.—It goes without saying that no dialect of Turkish had any influence on Arabic until well on into the Islamic period. There is one word, however, which we find given as Turkish by quite an array of authorities including even al-Jawālīqī, and Ibn Qutaiba, which occurs twice in the Qur'an (xxxviii, 57, lxxviii, 25), and is said to mean the corruption which oozes from the bodies of the damned. The word

¹ There is, of course, no certainty that Miriam was a Copt by race, and there are some grounds for thinking that she may have been an Abyssinian slave-girl living in Egypt before she was sent as a gift to Muḥammad.

is a district of Upper Egypt, cf. Yāqūt, Mu'jam, iii, 516.

³ Itq, 319; Mutaw, 63.

⁴ Fremdw, 23, 24. Along with الأولى must be classed مائن of lv, 54, which clearly means "inner linings", but which the same authorities, according to as-Suyūtī, say means "exteriors" (غلواهر) in Coptic. It should be noted, however, that as-Suyūtī also quotes authorities as claiming that وراء was Nabataean for مامام, see Itq, 325; Mutaw, 61.

Mu'arrab, 107 (cf. Khafājī, 142); as-Suyūtī, Itq, 323; Mutaw, 64. Others, however, as we have seen, said it was Coptic.

⁶ Adab al-Kātib, 527.

Lexicons, but is obviously a loan word from Arabic.¹ The only reason one can suggest for the common opinion that it was Turkish is that the word may in later times have come to be commonly used by the Turkish soldiery at the Muslim courts, so that the scholars, at a loss how to explain so curious a word, jumped to the conclusion that it must be Turkish, and this opinion was then, as usual, attributed to the circle of Ibn 'Abbās.

- (x) Negro.—Two words, حصب meaning fuel and منساة a staff, as-Suyūtī tells us,² were considered by some authorities to be borrowings from the language of the woolly haired blacks زنجية. This زنجية is the language of the جنل من السودان is the language of the جنل من السودان is is the language of the روم ,³ so that روم from us that خان is like روم or روم from فارسى or روم from فارسى or روم is that they were entirely at a loss to explain the words and so suggested an origin in some remote corner of the earth, which perhaps appealed to them as better than giving no origin at all.⁴
- (xi) Berber.—Sometimes we find as-Suyūṭī quoting authority for words being بلغة البربر, and at other times for their being بلسان اهل الغرب or بلسان اهل الغرب, which mean the same thing. 5 By

¹ See Redhouse, Turkish Lexicon, sub voc.

² Itq, 320; Mutaw, 64. Other authorities, however, said that منسأة was Ethiopic (Itq, 325; Mutaw, 42).

⁸ LA, iii, 114. The word is familiar to us from Zanzibar.

^{4 &}quot;Es lasst sich nicht verkennen, dass wir es hier mit willkürlicher Verhüllung und Verschönerung der Unwissenheit zu thun haben, die sich überdies, indem sie eine weit abliegende Sprache als Ursprung eines Wortes hinstellt, möglicherweise auch den Schein der Gelehrsamkeit zu geben trachtet. Dies scheint mir der Fall bei den Wörtern zu sein, die auf die Sprache der Berbern, Neger, Afrikabewohner u.a. zurückgeführt werden, Sprachen, die von unserem erweiterten Standpunkte der Wissenschaft wenig bekannt sind: umso weniger können wir eine Kenntniss derselben bei den Arabern voraussetzen, und noch weniger ihr Vorkommen im Koran erklären." Dvořák, Frendu, 21.

⁵ This is obvious from as-Suyūtī's discussion of مهل, vide Itq, 325.

Berber, the philologers mean the Hamitic languages of N. Africa, known to us at the present day from the Tamashek, Kabyli, and kindred dialects. The spread of Islam along N. Africa brought the Arabs into contact with these Berber tribes, whose influence on Islam in that area was as profound as that of the Turks in Mesopotamia, but it is ridiculous to think that any elements of Berber vocabulary entered Arabic in the pre-Islamic or Qur'anic period. One may doubt whether any of the Muslim philologers had any acquaintance with the Berber dialects, and certainly the words quoted as Berber by as-Suyūti's authorities have no connection with any Hamitic tongue. Again all we can say is that these words were puzzles to the scholars of the day, and which is the scholars of the day, and which is the scholars of the day, and which which is the scholars of the day, and which is the scholars of the day are least sounded well as a cloak for their ignorance.

From the discussion thus far it has become obvious that we cannot rate very highly the work of the Muslim authorities who have dealt with this difficult and important subject. Goldziher has well said that "to attempt to explain all that has been set forth (by these authorities) as Hebrew, Syriac, Nabataean, etc., from one's knowledge of these tongues would be undertaking a fruitless task. These, languages, like the people who spoke them, belong to a grey antiquity, and are merely general terms for anything mysterious, esoteric, and ununderstandable, and to which belongs everything of whose origin there is no certainty, but whose great age is obvious." Occasionally one gets flashes of what looks like philological learning, as e.g. when we find at-Tabarī in the Introduction to his Tafsīr (i, 6), quoting Hammād

b. Salama on فرت من قسورة,6 to the effect that the word for lion in

¹ See al-Mas'ūdī, Murūj, iii, 242, for the home of the Berbers.

² Once, in dealing with قنطار as-Suyūţī (Itq, 323) refers to السان اهل الافريقية, by which he probably means Berber.

³ Their theories as to the origin of the Berbers are interesting. al-Mas'ūdī, Murūj, iii, 241, makes a curious confusion between the Philistines and the Phoenicians, for he tells us that the Berbers came from Palestine and settled in N. Africa, and that their kings were known as جالوت a dynastic name, the last bearer of which was the Jālūt who was killed by David.

⁴ The philologers did much better in dealing with such foreign words outside the Qur an, i.e. with later borrowings of Islamic times. Some account of them and their methods will be found in Siddiqi, Studien, 14-64.

⁵ ZDMG, xxvi, 766.

⁶ lxxiv, 51. Hammād's line of Tradition as usual goes back to Ibn 'Abbās.

Arabic is أَسد, in Persian أَريا, in Nabataean أُسد. And in Ethiopic قسورة. An examination of the Lexicons, however, shows that there is nothing in Aramaic or Ethiopic even remotely resembling these words, though شي is somewhat like the Persian شير Pahlavi عبي shêr meaning tiger or lion.¹ Indeed, as a general rule, the philologers are at their best when dealing with Persian words, a fact which may perhaps be explained by the Persian origin of so many of these savants themselves.

All things considered, one is not surprised that they had so little success with the problems of the foreign words in the Qur'ān, or that they detected so few out of the relatively large number recognized by modern scholarship, for they had but the most meagre philological resources at their disposal. What is cause for surprise is that as-Suyūtī is able to gather from the older authorities so many words whose Arabic origin to us is obvious, but which they regarded as foreign.

One group of these we may explain as Dvořák does,² as cases where the Arabic word is rare,³ or occurs in a context where the usual meaning perhaps does not lie immediately on the surface, but where the word can be easily explained from related words or from the sense of the passage, and so comes to be regarded as a foreign word with that meaning. As examples we may take two words that are said to be the one Nabatacan and the other Coptic.

(i) In xix, 24, we have the word خيخ which as-Suyūṭī tells us a was considered by Abū'l-Qāsim in his Lughāt al-Qur'ān, and by al-Kirmānī in his Al-'Ajā'ib, to be a Nabataean word meaning يطن. The growth of this theory is fairly clear. The word occurs in a passage where Muḥammad is giving an account of the birth of Jesus, an account whose main features he had derived from some oral reproduction of the fables of the Hist. Nativ. Mariae. In the first place we note that the Qurrā' were not certain of the reading, for Baid, in loco, tells us that some read

³ In the list of words of this class it will be noted that most are hapax legomena in the Qur'an.

⁴ Ity, 320; Mutaw, 63.

exegetes as to whether the one who called was Gabriel, standing at the foot of the hill, or the babe Jesus. Now it seems clear that when they felt some difficulty over this جَتّ, certain of the exegetes who knew from Christian sources that the one who called was the babe, and who had probably heard of the legends of Jesus speaking to his mother before his birth, assumed that حَتّ could not be taken here in its usual Arabic meaning of beneath, but must be a foreign word meaning or womb. The guess of Nabataean, of course, has nothing to support it, for the Aramaic חחח like the Hebrew חחח, Syriac کممکر, and Ethiopic ۶۰۸۲, has exactly the same meaning as the Arabic عَدَةُ عَلَيْهِ الْعَلَا الْعَلَا

(ii) In xii, 23, we read that Joseph's mistress says to him the word occurs only in this passage in the Qur'ān and is a rare expression even outside the Qur'ān, though, as has been pointed out by Barth, there can be no question that it is genuine Arabic. It was so rare and unusual a word, however, that it was early taken by the exegetes as foreign and explained as Coptic, doubtless on the ground that the Egyptian lady would have spoken to her slave in the Egyptian tongue, and as the only Egyptian language known to the Muslim philologers was Coptic, this rare word was taken to be of Coptic origin.

Similarly سيّدها in xii, 25, which is explained as Coptic for اسيّدها j,5 was doubtless a case of the same sort, and likewise two other Coptic suggestions in the same Sūra, viz. مزجاة and مزجاة of xii, 88, both of

¹ See Tha'labī, Qiṣaṣ al-Anbiyā', p. 269.

² Sprachwiss, Untersuch, i, 22, with reference to Ibn Ya'ish, i, 499, line 7. Cf. also Reckendorf, Die syntaktischen Verhältnisse des Arabischen, Leiden, 1898, p. 325; Wright, Arabic Grammar, i, 294 d.

³ Siddiqi, Studien, 13.

⁴ Itq, 325. Others thought it Aramaic (Mutaw, 54) or Ḥauranic (Muzhir, i, 130), or Hebrew (Itq, 325).

⁵ Itq, 322, from Al-Wäsitī.

which are said to be Coptic for , though, of course, there is nothing in the Coptic vocabulary to justify this assertion, and the words are undoubtedly genuine Arabic.

In this group we may also class the following words collected by as-Suyūtī from earlier authorities as foreign borrowings, but which are all obviously Arabic. عَدَّتُ in xxvi, 21, which is said to be Nabataean for اللعن also اللعن in xi, 46, which some took to be Indian or Ethiopic for اخلد and اخلا of vii, 175, which was said to be Hebrew for مال 4; and حصب of xxi, 98, said to be Zinjī for تحريك in iii, 36, said to be a Hebrew word meaning تحريك of xliv, 23, said to be of Nabataean or Syriac origin 7; and مُطن of ii, 139-145, which is claimed as Ethiopic 8; and غاض in xi, 46; xiii, 9, also said to be Ethiopic ، ; also كوّر of xxxix, 7; lxxxi, 1, explained as the Persian for عور; and منا of lix, 5, said to be Hebrew 11; and of xxxviii, 2, said to be Nabataean or Coptic

¹ Itq, 324, and Mutaw, 63. There is apparently some confusion between the two on the part of the Mutaw, for in the Muhadhdhab, from which both the Itqun and is given. مزجاة

² Itq, 323, and see Dvořák, Fremdw, 29.

³ Itq, 318; Mutaw, 39, 51. Ethiopic מבלע ; Syr. בלע ; Aram. will give a form אחאס) will give a form אחאס), but the Qur'anic إلمحي is doubtless a normal Arabic formation from , cf. Rāghib, Mufradāt, 59.

⁴ Itq, 318; Mutaw, 56.

⁵ Itq, 320; Mutaw, 64; see also Fleischer, Kl. Schr, ii, 132.

⁶ Itq, 321; Mutaw, 57.

⁷ Itq, 321; Mutaw, 54, 61. ⁸ Itq, 322; Mutaw, 37.

⁹ Itq, 323; Mutaw, 45.

¹⁰ Itq, 324; Mutaw, 46.

¹¹ Itq, 324; Mutaw, 59; and see Dvořák, Frendw, 20.

for أفرار of lxxiii, 6,3 both of which are said to be derived from an Abyssinian source; also هُوْنُ of xxv, 64, claimed as Syriac or Hebrew 4; and وزر of lxxv, 11, said to be Nabataean for وزر of lxxxiv, 14, explained by some as Ethiopic for يَصُور of xxii, 21, said to be Berber for صهر in iii, 75, which is said to be Nabataean for اصرى of ix, 115; xi, 77, which some took to be Abyssinian or Hebrew 9; and صهر of xiii, 27, etc., which was also claimed as of Abyssinian origin 10; and يضحون of xliii, 57, which some said meant يضحون in Ethiopic. 11

Another group consists of rare words used in the Qur'ān, which may be Arabic or may not be. A word like in lxxiv, 51, is a puzzle at the present day, so that it is no wonder if it gave some trouble to the early exegetes. It is usually taken to mean lion, and as-Suyūtī quotes authorities for its being an Abyssinian word. There is no such word, however, in Ethiopic or any of the later Abyssinian dialects, the common Ethiopic words for lion being har = Ar.

or 07111 (sometimes k7111) = Ar.

i. Addai Sher, 126, suggests that the word is of Persian origin, but there seems no basis for this. So far as one can see there is nothing in any of the other languages

¹ Itq, 325; Mutaw, 63; the Muhadhdhab agrees with Mutaw.

⁶ Itq, 325; Mutaw, 44, 民止C from 山人 is perhaps in mind here, or may be 足山C.

⁷ Itq, 326; Mutaw, 65. 8 Itq, 319; Mutaw, 62.

Itg, 319; Mutaw, 38, 57.
 Itg, 319; Mutaw, 42.
 Itg, 326; Mutaw, 44.
 Itg, 323; Mutaw, 43.

to help us out, and perhaps the simplest solution is to consider it as a formation from قسم, though the great variety of opinions on the word given by the early authorities makes its Arabic origin very doubtful. Very similar is , which is said to mean either fused brass or the dregs of oil.2 as-Suyūtī quotes early authorities for its being a Berber word,3 which of course is absurd. Hebrew 7772 4 and Aram. 577, meaning to spoil wine by mixing water with it, may دردى الزيت or عكر الزيت have some connection with the meaning given by the Lexicons, but it is difficult to derive the Qur'anic,

from this, and equally difficult to explain it as an Arabic word.6

Yet a third group consists of those few words where a little linguistic learning has led the Muslim philologers into sad error. For instance, the word J which occurs only in ix, 8, apparently means consanguinity, relationship, and is a good Arabic word, yet we find as-Suyūṭī 7 telling us that Ibn Jinnī 8 said that many of the early authorities held that this J was the name of God in Nabataean, the reference of course being to the common Semitic divine name El. of lxxiii, 18, which there is no reason for taking as other than a regular formation from it to rend or cleave (cf. Heb. רשׁב; Syr. :۵), is said by some authorities to be Abyssinian,9 on the ground, apparently, of some hazy connection in their minds

between it and رتى of xxiv, 35, which Shaidhala and

¹ Sūra, xviii, 28; xliv, 45; lxx, 8.

² Jawharī, Ṣiḥāḥ, ii, 241; Rāghib, Mufradūt, 494.

³ Itq, 325; Mutaw, 65. ⁴ Used only in Is. i, 22.

⁵ LA, xiv, 155.

of xxxviii, 57; lxxviii, 25 (cf. as-Suyūtī, Itq, 323; Mutaw, 64), and طوى of xx 12; lxxix, 16 (cf. as-Suyūtī, Itq, 322; Mutaw, 57), are perhaps to be included along 7 Itq, 319; Mutaw, 61.

⁸ The Mutaw. tells us that the reference is to his grammatical work Al-Multasib.

⁹ Itq, 325; Mutaw, 43.

Abū'l-Qāsim said was of Abyssinian origin,¹ cannot be other than Arabic, the Eth. \$\(\) \$\(

Perhaps a fourth class may be formed of a few words like and يس. These particular signs occur among the mystic letters of the Qur'an, which Goossens takes with some probability as contractions for older names of the Sūras, but which puzzled the exegetes, and are taken by them to be foreign words. Similarly سيننين of xev, 2, is obviously only a variant of سينني used for purposes of rhyme, but we learn from as-Suyūṭī that some authorities took it to be Abyssinian.

As was to be expected, modern scholarship has detected many more words of foreign origin in the vocabulary of the Qur'an than

¹ Itq, 320; Mutaw, 45.
² Itq, 321; Mutaw, 40.
³ Itq, 320.
⁴ Itq, 319; Mutaw, 58.

⁵ In his article in Der Islam, xiii, 191 ff.

⁶ For طه see as-Suyūṭī, Itq, 322; Mutaw, 40, 52, 61; and for يس Itq, 325; Mutaw, 42.

Itq, 322; Mutaw, 44. As these authorities say it means beautiful in Eth. and عرار does mean to be beautiful, we might perhaps class سنين in group three as a blunder due to uncritical knowledge of the cognate languages.

were ever noted by Muslim investigators. In the sixth century Arabia was surrounded on all sides by nations of a higher civilization, the Empires of Byzantium, Persia, and Abyssinia possessed most of her fertile territory, and mighty religious influences, both Jewish and Christian, were at work in the peninsula at the time when Muhammad was born. In his young manhood Muhammad was greatly impressed by this higher civilization and particularly by the religion of the great Empire of Roum, and there can be no serious doubt that his conception of his mission, as he first clearly outlined it for himself, was to provide for the Arabs the benefit of this religion and in some measure this civilization. It was therefore natural that the Qur'an should contain a large number of religious and cultural terms borrowed from these surrounding communities. This religion, as he insists over and over again in the Our'an, is something new to the Arabs: it was not likely, therefore, that native Arabic vocabulary would be adequate to express all its new ideas, so the obvious policy was to borrow and adapt the necessary technical terms.2 Many of these terms, as a matter of fact, were there ready to his hand, having already come into use in Arabia in pre-Islamic times, partly through Arab tribes who had accepted Christianity, partly through commerce with Jews, Christians, and Persians, and partly through earlier inquirers interested in these religions. In fact it is very probable that if we knew more about those elusive personalities—Umavya b. Abī's-Salt, Musailama, and the Hanifs, we should find that there was in Arabia at that time a little circle of seekers after monotheism who were using a fairly definite vocabulary of religious terms of Jewish and Christian origin, and illustrating their preaching by a little group of stories partly of Judaeo-Christian, and partly Arabian origin. In the beginning Muhammad but followed in their footsteps, but he grasped the political arm and became a figure in the world, while of the others we can now discern but the hazy outlines, though they so largely prepared the way for him.

It is clear also that Muhammad set himself definitely to learn about things Jewish and Christian,³ and thus undoubtedly himself

¹ Bell, Origin, 98, 99,

² "Thus the Qur'an appeared so foreign to everything with which Arabic thought was familiar, that the ordinary vernacular was inadequate to express all these new ideas," Hirschfeld, *New Researches*, p. 4.

³ Hirschfeld, however, goes a little too far when he says, New Researches, 13, "Before entering on his first ministry, Muhammed had undergone what I should like to call a course of Biblical training."

imported new technical terms from these sources. It has been remarked not infrequently that the Prophet had a penchant for strange and mysterious sounding words, and seemed to love to puzzle his audiences with these new terms, though frequently he himself had not grasped

and فرقان and فرقان and فرقان

Sometimes he seems even to have invented words, such as غساق, and سلسيل, and سلسيل.

The foreign elements in the Qur'anic vocabulary are of three distinct kinds:—

- (i) Words which are entirely non-Arabic, such as زنجبيل استبرق, استبرق, etc., which cannot by any linguistic juggling be reduced to developments from an Arabic root, or which though seemingly triliteral, e.g. جبت, have no verbal root in Arabic. These words were taken over as such from some non-Arabic source.
- (ii) Words which are Semitic and whose triliteral root may be found in Arabic, but which nevertheless in the Qur'an are used not in the Arabic sense of the root, but in a sense which developed in one of the other languages. Such words as فاطر ,صوامع , حرس ,بارك are illustrations. Words of this class when once naturalized in Arabic may and do develop nominal and verbal forms in a truly Arabic manner, and thus frequently disguise the fact that originally they were borrowings from outside.
- (iii) Words which are genuinely Arabic and commonly used in the Arabic language, but which as used in the Qur'an have been coloured in their meaning by the use of the cognate languages. For instance, meaning light is a common enough Arabic word, but when

¹ Hirschfeld, op. cit., 5; Dvořák, Fremdw, 17, who says: "In solchen Fällen haben wir dann nichts anderes anzunehmen, als das Streben Muhammed's, durch die seinen Landsleuten mehr oder weniger unverständlichen Ausdrücke sich selbst den Schein der Gelehrsamkeit zu geben und zu imponiren, vielleicht auch die Absicht, mystisch und undeutlich zu sein"; Bell, Origin, 51.

Cf. Sūra, ci, 1, 2, 6, 7; lxxiv, 27; lxxxvi, 1, 2, etc.
 Nöldeke, Sketches, 38.

used with the meaning of religion as in ix, 32—"But God determineth to perfect His religion though the unbelievers abhor it," it is undoubtedly under the influence of the Syr. use of isoa. So روح used in a theological sense has been influenced by Looi, and in particular روح القدس is obviously the Syriac أمّ So أمّ أ in the sense of metropolis in vi, 92, etc., was doubtless influenced by the Syr. اها,3 and فسر, when used as a technical religious term may have come under the influence of the Christian use of laz. 4 Sometimes there is no doubt of the Qur'anic word being a translation of some technical term in one of the cognate languages. A clear instance is that of used of Jesus in iv, 169, etc., where it is obviously a translation of the Syr. As of Jno. i, 1, etc., which like the Eth. pa and the Copt. yaxe represents the Gk. λόγος. Similarly رسول is doubtless a translation of the Syr. $= \dot{\alpha}\pi \acute{o}\sigma \tau o \lambda o s$, and $\dot{\omega}$ and in eschatological passages translate the $\eta\mu\epsilon
holpha$ and $\omega\rholpha$ of the Judaeo-Christian eschatological writings.6 Casanova 7 claims that in such passages as ii, 140, 114; iii, 17, 54, 59, etc., has a technical meaning associated with and is opposed to the word alab,8 and is thus meant as a translation of $\gamma\nu\hat{\omega}\sigma\iota\varsigma$, and so of Christian or Gnostic origin. So one might go on enumerating words of undoubtedly

¹ Cf. the Mandaean rin Lidzbarski's Mandaische Liturgien, Berlin, 1920.

² Mingana, Syriac Influence, 85; Pautz, Offenbarung, 36; Fraenkel, Vocab, 24. ³ Mingana, op. cit., 88; Horovitz, KU, 141, though DN is used in precisely the same sense on Phoenician coins.

⁴ Mingana, op. cit., 85.

Margoliouth, ERE, x, 540.
 Doubtless through the Syr. | And Ass.

⁷ Mohammed et la fin du monde, 88 ff.

⁸ Which Wellhausen, Reste, 71, n. 1, considered to be a translation of ayvoia as in Acts xvii, 30. See also, Casanova, 90; Gerock, Christologie, 104; Nöldeke-Schwally, i, 242, n. 10. Lidzbarski, ZS, i, 94, suggested Gnostic influence here.

⁹ Again probably through the Syr. المحصد.

Arabic origin, but which as used in the Qur'an have been influenced more or less by the vocabulary of the religions which were so strongly influencing Arabia just before Muḥammad's day and which made such a profound impress on his own teachings. As these, however, can hardly be called foreign words, only in the rarest instances are they included in the following lists.

Philological questions as to the changes which foreign words undergo in coming into Arabic, need not be discussed here, as such discussion has already been given for Aramaic words by Fraenkel in the Introduction to his Aramäische Fremdwörter, and for Iranian words by Siddigi, Studien, 19 ff., 65 ff. On the broader question of demonstration of borrowing, the writer feels that the form of demonstration demanded by certain modern writers is really uncalled for and unnecessary. The English musical terms piano, cantata, soprano, adagio, fortissimo, contralto, arpeggio, etc., are obviously borrowed from the Italian, and there is no need of an elaborate demonstration of cultural contact with dates and names and historical connections, to prove that these words, though English, are of Italian origin. Similarly such Arabic words as جناح ; مِسْك ; زنجبيل ; استبرق are on the very surface obvious borrowings from Middle Persian, and the philological argument for their foreign origin is perfectly valid on its own ground, without elaborate proof of cultural contact, etc., in each individual case.

THE FOREIGN WORDS

ي أُ (abb).

lxxx, 31. Herbage.

It occurs only in an early Meccan passage describing the good things God has caused to grow on the earth by sending down rain. The early authorities in Islam were puzzled by the word as is evident from the discussion by Tab. on the verse, and the uncertainty evidenced by Zam. and Baid. in their comments, an uncertainty which is shared by the Lexicons (cf. LA, i, 199; Ibn al-Athīr, Nihāya, i, 10), and particularly by the instructive story given in Bagh, vii, 175. as-Suyūtī, Itq, 318, quotes Shaidhala as authority for its being a foreign word

meaning grass in the language of اهل الغرب, by which, as we gather from the *Mutaw*, 65, he means the Berber tongue.

There can be little doubt that it is the Aram. XIX (= 7111X) of Dan. iv, 9, where the Dagesh forte is resolved into Nūn). The of the Targums is the equivalent of Heb. In from Ink to be green (cf. Cant. vi, 11; Job viii, 12). Fraenkel, Vocab, 24, thought that the Arabic word was a direct borrowing from the Targumic XX, but the probabilities seem in favour of its coming rather from Syr. [2], meaning quicquid terra producit (Mingana, Syriac Influence, 88). It was probably an early borrowing from the Mesopotamian area.1 (abābīl). أَبَابِيلَ

In the description of the rout of the Army of the Elephant we read - أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيل where أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ Acks-حزائق Zam., or جاعات Bagh. and to be the plu. of ابالة which Khafājī, $Shif\bar{a}$, 31, lists as a foreign word whether spelled or عالياً or عالياً الله الله The long account in LA, xiii, 5, makes it clear that the philologers knew not what to make of the word.

4 Cf. Zimmern, Akkadische Fremdwörter, p. 55.

Carra de Vaux, Penseurs, iii, 398, has a suggestion that it is of Persian origin, and would take the בית ווענט as a mistaken reading for יינע ווענט = babylonian arrows, which caused the destruction of the army. The suggestion is ingenious, but hardly convincing, as we seem to know nothing elsewhere of these

Apparently the word occurs nowhere in the early literature outside the Qur'ān, unless we admit the genuineness of Umayya's line—
المحول شيطانهم اباييل * ربيون شدّوا سنَوَّراً مدسورا (Frag. 4, l. 3, in Schulthess' ed.), where it also means crowds. If it is to be taken as an Arabic word it may possibly be a case of جاءت ابلك اباييل المناف اباييل المناف اباييل المناف اباييل المناف المناف اباييل المناف المنا

Occurs some 69 times, cf. ii, 118; iii, 30; xlii, 11, etc. Abraham.

See Sprenger, Life, 35.

It is always used of the Biblical Patriarch and thus is ultimately derived from Heb. المجابة المعالفة المعالفة

The form (language cannot be evidenced earlier than the Qur'ān, for the verses of Umayya (ed. Schulthess, xxix, 9), in which it occurs, are not genuine, and Horovitz, KU, 86, 87, rightly doubts the authenticity of the occurrences of the name in the Usd al-Ghāba and such works. The form would thus seem to be due to Muḥammad himself, but the immediate source is not easy to determine. The common Syr. form is him obviously the source of both the Eth. hacy and the Arm. I ppu ul? A marginal reading in Luke i, 55, in the Palestinian Syriac Lectionary of the Gospels reads but Schulthess, Lex, 2, rightly takes this as due to a scribe who was familiar with the Arabic.

Lidzbarski, Johannesbuch, 73,4 compares the Mandaean בארה, which shortened form is also found as בסובון in the Christian Palestinian version of Luke xiii, 16 (Schulthess, Lex, 2), and may be compared with the برهام mentioned in Ibn Hishām, 352, l. 18, and the Braham b. Bunaj whom Horovitz, KU, 87, quotes from the Safā inscriptions. The final vowel, however, is missing here. Brockelmann,

¹ Sprenger, Leben, i, 66; Sycz, Eigennamen, 21; Margoliouth in MW, xv, 342.

² Hübschmann, Arm. Gramm, i, 290.

The forms בין וואס (בין וואס found in Bar Hebraeus are also probably of Arabic origin.

⁴ See also Ephemeris, ii, 44, n. 1.

from شیطان as شیطان as ابراهیم from שמל, by assuming a dissimilation form in Aramaic, i.e. ביים, by assuming a dissimilation form in Aramaic, i.e. There is no trace of such a form, however, and Brockelmann's choice as illustration is unfortunate as it appears to be a borrowed word and not original Arabic. The safest solution is that proposed by Rhodokanakis in WZKM, xvii, 283, and supported by Margoliouth,¹ to the effect that it has been vocalized on the analogy of Ismā'īl and Isrā'īl.2 The name was doubtless well enough known in Jewish circles in pre-Islamic Arabia,3 and when Muhammad got the form

on the ابراهيم from Judaeo-Christian sources he formed same model.

(Ibrīq) أِنْ يَقْ lvi, 18.
A ewer, or water jug.

Only in the plu. form أَبَارِيقُ in an early Meccan description of Paradise. It was early recognized as a Persian loan-word (Siddigi, 13), and is given by al-Kindī, Risāla, 85; ath-Tha'ālibī, Figh, 317; as-Suyūtī 4 and al-Jawālīqī 5 in their lists of Persian borrowings, as well as by the Lexicons, LA, xi, 299; TA, vi, 286, though some attempted to explain

it as a genuine Arabic word derived from قرق.

In modern Persian the word is آبریز meaning urn or waterpot.

¹ Schweich Lectures, p. 12; see also Lidzbarski, Johannesbuch, 73; Fischer,

² He says: "Die Form ابرهيم, dürfte am ehesten aus ihrer Anlehnung an und der Ausgleichung mit demselben zu erklären sein, nach dem bekannten kur'anischen Prinzip, dass Personennamen, deren Träger in irgendwelchem zusammenhange stehn, lautlich auf eine Form zu bringen strebt."

³ Horovitz, KU, 92; JPN, 160.

⁴ Itq, 318; Mutaw, 46; Muzhir, i, 136.

⁵ The text of the Mu'arrab (Sachau's ed., p. 17) is defective here, giving the first إمّا أن يكون طريق الما" : but not the second. Correcting it by the Itq. we read , إمّا و إمّا صب الماء على هينة. Rāghib, *Mufradāt*, 43; and see Bagh. on the passage.

⁷ Vullers, Lex, i, 8, and for further meanings see BQ, 4; Addai Sher, 6. ابريق also occurs in Pers. but only as a borrowing from Arabic.

It would be derived from water (= Phlv. vāβ, i.e. OPers. āpi¹= Av. ωω or ωω; Skt. Ψα aqua), and το pour (= Phlv.) το pour (= Phlv.) το χτάπ from an old Iranian root *raek = linquere),² as was suggested by Castle ³ and generally accepted since his time. It was from the Phlv. form that the word was borrowed into Arabic, the shortening of the I being regular.⁴ The word occurs in the early poetry, in verses of 'Adī b. Zaid, 'Alqama, and Al-A'shā, and so was doubtless an early borrowing among the Arabs who were in contact with the court at al-Ḥīra.

ر (Iblis) إِ بلل يس

ii, 32; vii, 10; xv, 31, 32; xvii, 63; xviii, 48; xx, 115; xxvi, 95; xxxiv, 19; xxxviii, 74, 75.

Iblis. ὁ διάβολος—the Devil par excellence.

The tendency among the Muslim authorities is to derive the name from بلس to despair, he being so called because God caused him to despair of all good—so Rāghib, Mufradāt, 59, and Ṭab. on ii, 32. The more acute philologers, however, recognized the impossibility of this (an-Nawawī, 138), and Zam. on xix, 57, says—ابلس اعجمی ولیس من من اعجمی ولیس من اعجمی ولیس من اعجمی الا بلاس کا بز عمون الا بلاس کا بزعمون al-Jawālīqī, Mu'arrab, 17, also justly argues against an Arabic derivation.

That the word is a corruption of the Gk. διάβολος has been recognized by the majority of Western scholars. In the LXX διάβολος represents the Heb. 100 in Zech. iii, but in the N.T. ο διάβολος is

In the Behistun inscription, see Spiegel, Die altpersischen Keilinschriften, p. 205.
 West, Glossary, 136; Bartholomae, AIW, 1479; and see Horn, Grundriss, 141; Šāyast, Glossary, p. 164; Shikand, Glossary, 265.

³ Lexicon Heptaglotton, p. 23. See Vullers, op. cit.; Lagarde, GA, 7; Horn, Grundriss, 141; but note Vollers, ZDMG, 1, 627.

⁴ Siddiqi, 69. On the ground of this change from a to i, Grimme, ZA, xxvi, 164, looks for S. Arabian influence, but there is nothing in favour of this.

⁵ Geiger, 100; von Kremer, Ideen, 226 n.; Fraenkel, Vocab, 24; Sprenger, Leben, ii, 242; Wensinck, EI, ii, 351; Rudolph, Abhängigkeit, 35; Vollers, ZDMG, 1, 620; Sacco, Credenze, 61. However, Pautz, Offenbarung, 69, n. 3, and Eickmann, Angelologie, 26, hold to an Arabic origin, though Sprenger, Leben, ii, 242, n. 1, had pointed out that words of this form are as a rule foreign.

more than "the adversary", and particularly in the ecclesiastical writers he becomes the chief of the hosts of evil. It is in this sense that

appears in the Qur'an, so we are doubly justified in looking for a Christian origin for the word.

One theory is that it came through the Syriac, the > being taken as the genitive particle. a phenomenon for which there are perhaps other examples, e.g. ωωω for διαφωνάς (ZA, xxiv, 51), ωω for δικαστής (ZDMG, 1, 620) ifor δυσεντερία (Geyer, Zwei Gedichte, i, 119 n.). The difficulty is that the normal translation of δ διάβολος is ا وكعار, the accuser or calumniator, both in the Peshitta (cf. Matt. iv) and in the ecclesiastical literature. There is a form . a transliteration of διάβολος, but PSm, 874, quotes this only as a dictionary word from BB. There is apparently no occurrence of the word in the old Arabic literature,2 so it was possibly a word introduced by Muhammad himself. If we could assume that some such form as was colloquially used among the Aramaic-speaking Christians with whom Muhammad came in contact, the above explanation might hold, though one would have to assume that the ? had been dropped by his informants. The alternative is that it came into Arabic directly from the Greek, and was used by the Arabic-speaking Christians associated with the Byzantine Church.8

Grimme, ZA, xxvi, 164, suggested that it might have come from S. Arabia, perhaps influenced by the Eth. A, P $\cap \Lambda$. This, however, is apparently a rare word in Eth., the usual translation for $\delta i \acute{\alpha} \beta o \lambda o s$ being ΛP , though sometimes P P is used (James iv, 7; 1 Pet. v, 8, etc.). Moreover, even if there were anything in Grimme's theory that this was the form that crossed over into Arabia, his further

supposition that the \P_{i} was taken to be the S. Arabian $| | = \hat{\zeta}$ is very far fetched.

¹ So Horovitz, KU, 87. Mingana, Syriac Influence, 89, thinks rather that it was the fault of some early scribe or copyist who mistook the initial Dal for an Alif.

² The verses in Ibn Hishām, 318 and 516, noted by Horovitz, are from the period of the Hijra and so doubtless influenced by Muhammad's usage. They would seem fatal, however, to Mingana's theory.

³ Künstlinger, "Die Herkunft des Wortes *Iblīs* im Kurān," in *Rocznik Orjentalistyczny*, vi (1928), proposes the somewhat far-fetched theory that *Iblīs* is derived from the Jewish *Belial* by deliberate transformation.

Of common occurrence.

Reward, wages.

Besides the noun and its plu. أَجُور there occur also the verbal forms أَجَوَ and إِستَأْجِر

The Muslim savants have no suspicion that the word is not pure Arabic, though as a matter of fact the verb to receive hire, is obviously denominative.

Zimmern, Akkad. Fremdw, 47, has pointed out that the ultimate origin of the root in this sense is the Akk. agru, agarru, hired servant. From this come on the one hand the Aram. Υπικ: Syr. i. , a hireling, and thence the denominative verbs and in hire; and on the other hand (apparently from a popular pronunciation *aggaru) the Gk. ἄγγαρος, a courier.

It would have been from the Aram. that the word passed into Arabic, probably at a very early period, and as the word is of much wider use in Syriac than in Jewish Aramaic,³ we are probably right in considering it as a borrowing from Syriac.

v, 48, 68; ix, 31, 34.

Plu. of من من , or من , or عند Jewish Doctor of the Law.

The Commentators knew that it was a technical Jewish title and quote as an example of its use Ka'b al-Aḥbār,4 the well-known convert

¹ Cf. also Jensen in ZA, vii, 214, 215.

³ For its occurrence in Aramaic incantations, see Montgomery, Aramaic Incantation Texts from Nippur, Glossary, p. 281; and for the Elephantine papyri see Cowley, Aramaic Papyri, p. 178 (No. 69, l. 12).

⁴ The plu. form إحبار is explained by a verse in Ibn Hishām, 659, where we learn of one whose full name was Ka'b b. al-Ashraf Sayyid al-Ahbār.

² Even the latest edition of Liddell and Scott persists in repeating the statement in Stephanus' Thesaurus, that it is a borrowing from Persian. It is, of course, possible that the word may be found in the OPers, vocabulary, but if so it was a loan-word there from the Akkadian, and there can be little doubt that the Gk. ἄγγαρος with ἀγγαρένεν and ἀγγαρένα came directly from the Akkadian, as indeed Ed. Meyer (Geschichte des Alterthums, iii, 67) had already recognized.

from Judaism. It was generally taken, however, as a genuine Arabic word derived from , to leave a scar (as of a wound), the Divines being so called because of the deep impression their teaching makes on the lives of their students; so Rāghib, Mufradāt, 104.

Geiger, 49, 53, claims that it is derived from הבת teacher, commonly used in the Rabbinic writings as a title of honour, e.g. Mish. Sanh. 60 b— מוֹה אֹרָר בניו חברים, "as Aaron was a Doctor so were his sons Doctors."¹ Geiger's theory has been accepted by von Kremer, Ideen, 226 n., and Fraenkel, Vocab, 23, and is doubtless correct, though Grünbaum, ZDMG, xxxix, 582, thinks that in coming into Arabic

it was not uninfluenced by the Ar. خبر, أخبر, أخبر. Mingana, Syriac Influence, 87, suggests that the word is of Syriac origin (see also Cheikho, Naṣrāniya, 191), but this is unlikely. The word was evidently quite well known in pre-Islamic Arabia, and thus known to Muḥammad from his contact with Jewish communities. It was borrowed in the form of the singular and given an Arabic plural.

ii, 29-35; iii, 30, 52; v, 30; vii, 10, 18, 25-33, 171; xvii, 63, 72; xviii, 48; xix, 59; xx, 114-119; xxxvi, 60.

Adam.

It is used always as an individual name and never as the Heb.

and Phon. Dan for man in general, though the use of in Sūra, vii, approaches this usage (Nöldeke-Schwally, i, 242). It is one of the few Biblical names which the early philologers such as al-Jawālīqī (Mua'rrab, 8) claimed as of Arabic origin. There are various theories as to the derivation of the name, which may be seen in Rāghib, Mufradāt, 12, and in the Commentaries, but all of them are quite hopeless. Some authorities recognized this and Zam. and Baid., on

Hirschfeld, Beiträge, 51, translates by "Schriftgelehrte" (cf. the N.T. γραμματεύs = Syr. (τ. ΔΣΩ), and takes it as opposed to the ΥΠΝΤ.
 It occurs in the old poetry, cf. Horovitz, KU, 63, and Ibn Hishām, 351, 354, uses

² It occurs in the old poetry, cf. Horovitz, KU, 63, and Ibn Hishām, 351, 354, uses the word familiarly as well known; cf. also Wensinck, *Joden te Madina*, 65; Horovitz, JPN, 197, 198.

The origin of course is the Heb. $\Box \neg \aleph$, and there is no reason why the name should not have come directly from the Jews,¹ though there was a tradition that the word came from Syriac.² The name occurs in the Safaite inscriptions (Horovitz, KU, 85), and was known to the poet 'Adī b. Zaid, so it was doubtless familiar, along with the creation story, to Muḥammad's contemporaries.

He is one of the Prophets casually mentioned in the Qur'ān, where all the information we have about him is (i) that he was a man of truth (xix, 57); (ii) that God raised him to a "place on high" (xix, 58); and (iii) that being steadfast and patient he entered God's mercy (xxi, 85).

The Muslim authorities are agreed that he is اخنون, i.e. آلاتاً, the Biblical Enoch, a theory derived not only from the facts enumerated above, but from the idea that his name درس is derived from درس to study—both Jewish and Christian legend attributing to Enoch the mastery of occult wisdom. The fallacy of this derivation was, however, pointed out by some of the philologers, as Zam. on xix, 57, shows, and that the name was of foreign origin was recognized by al-Jawālīqī, Mu'arrab, 8; Qāmūs, i, 215; which makes it the more strange that some Western scholars such as Sprenger, Leben, ii, 336,5 and Eickmann, Angelologie, 26, have considered it to be a pure Arabic word.

¹ Ibn Qutaiba, Ma'ārif, 180 (Eg. ed.) notes a variant reading إيْدَام which may represent a Jewish pronunciation.

² Sycz, Eigennamen, 18.

³ Tha'labi, Qisas, 34.

^{4 737} of course means to instruct, to initiate (cf. عنات) and may have suggested the connection with درس. For the derivation see Thallabī, loc. cit.; Ibn Qutaiba, Ma'ārif, 8. Finkel, MW, xxii, 181, derives it from Εὐδώρεσχος, the 7th antediluvian King of Berossus, but this is very far-fetched.

 $^{^{5}}$ He seems to base this on the occurrence of the name Abū Idrīs, but see Horovitz, KU, 88.

Nöldeke has pointed out, ZA, xvii, 83, that we have no evidence that Jews or Christians ever called Enoch by any name derived from and though Geiger, 105, 106, thinks the equivalence of وزوء ورفعناه مكانا علىا of xix, 58, with the $\mu \epsilon \tau \epsilon \theta \eta \kappa \epsilon \nu$ مُعناه علىا علىا of Heb. xi, 5, from the Midrash, sufficient to justify the identification, we may well doubt it. Casanova, JA, 1924, vol. ccv, p. 358 (so Torrey, Foundation, 72) suggested that the reference was to $E\sigma\delta\rho\alpha$ which through a form 'E ζρας became ادر سر. Albright 1 imagines that it refers to Hermes-Poemandres, the name being derived from the final element in the Greek name Ποιμάνδρης, while Montgomery, JQR, xxv, 261, would derive it from Atrahasis, the Babylonian Noah. None of these suggestions, however, comes as near as that put forward by Nöldeke in ZA, xvii, 84, that it is the Arabic form of $A\nu\delta\rho\epsilon\alpha$ s filtered through a Syriac medium.2 In Syriac we find various forms of the name ما البانده علم البانده علم علم البانده and البانده البانده المناه البانده الباند البانده الم الباند الباند البانده البانده الباند الباند الباند الباند البان being the form in Christian-Palestinian, and from this by the coalescing of the n and d we get the Ar. ادر سر. Grimme, ZA, xxvi, 164, suggested a S. Arabian origin but there is no trace of the name in the inscriptions and the Eth. ABCCIA has nothing in its favour.

xviii, 30; xxxvi, 56; lxxvi, 13; lxxxiii, 23, 35. Couches. Plu. of اًريكةٌ.

We find the word only in passages descriptive of Paradise. The Muslim authorities as a rule take it as an Arabic word derived from but their theories of its derivation are not very helpful, as may be seen from Rāghib, *Mufradāt*, 14, or the Lexicons *LA*, xii, 269; *TA*, vii,

¹ Journal of Palestine Oriental Society, ii, 197-8, and in AJSL. 1927, p. 235 n.
² Nöldeke's earlier suggestion in ZDMG, xii, 706, was that it might stand for Θεόδωρος, but in ZA, xvii, he refers it to the Πράξεις 'Ανδρέου and thinks the lifting him "to a place on high" may refer to the saint's crucifixion. R. Hartmann, in ZA, xxiv, 315, however, recognized this Andreas as the famous cook of Alexander the Great.

100. Some early philologers concluded that it was foreign, and as-Suyūtī, Itq, 318, says that Ibn al-Jawzī gave it as an Abyssinian loan-word, and on p. 310 has the interesting statement—"Abū 'Ubaid related that Al-Ḥasan said—We used not to know the meaning of الأراثاث was a pavilion containing a bed."

Addai Sher, 9, says that it is the Pers. | by which he probably means | throne the colloquial form for | (Vullers, Lex, i, 141), but there does not seem to be anything in this. There is nothing in Eth. with which we can relate it, and the probabilities are that it is of Iranian origin, especially as we find it used in the verses of the old poets, e.g. al-A'shā, who were in contact with Iranian culture (cf. Horovitz, Paradies, 15).

lxxxix, 6.

Iram: the city of the people of 'Ad.

suggests of itself that the word was a foreign one of which the exegetes could make nothing. The older theory among Western scholars was that it was "I but the story is clearly S. Arabian, as appears from xlvi, 20, and as a matter of fact Hamdānī (ed. D. H. Müller, p. 126, 129) mentions two other Irams in S. Arabia, so that the name is doubtless S. Arabian.² The name is frequently mentioned in the early literature.³

vi, 74.

Azar—the father of Abraham.

¹ Wetstein in his Appendix to Delitzsch's *Hiob*, 1876; Pautz, *Offenbarung*, 273; Sycz, *Eigennamen*, 54; O. Loth, *ZDMG*, xxxv, 628.

² D. H. Müller, Südarabische Studien, 134 ff.; Burgen und Schlösser, p. 418.

³ See passages in Horovitz, KU, 89, 90.

The consensus of opinion among the exegetes is that آزر is the name of Abraham's father, and is اسم اعجمى. It was also well known, however, that the real name of Abraham's father was تارخ or تارخ or تارخ ويلان ويلان

In order to escape the difficulty some took it to be the name of an idol—idol—in, or an abusive epithet applied by Abraham to his father. They also have various theories as to the origin of the word, some taking it to be Hebrew (as-Suyūtī, Itq, 318), some Syriac (Zam. on vi, 74), and some Persian (Bagh. on vi, 74). Their suggestions, however, are obviously guesses and do not help us at all.

The solution generally found in European works is that which was first set forth by Marracci in *Prodromus*, iv, 90, that the Talmudic name for Terah, by a metathesis became $^{\prime\prime}A\theta\alpha\rho$ in Eusebius, and this gives the Arabic *Azar*. This has been repeated over and over again from Ewald ² and Sale down to the modern Ahmadiyya Commentators, and even Geiger 128, though he does not mention Marracci, argues that

 $\Pi\Pi\Pi = \Theta \acute{a}\rho \alpha (LXX, \Theta \acute{a} \dot{\rho} \dot{\rho} \alpha)$ by metathesis gives " $A\theta \alpha \rho$ and thus while Dvořák, Fremdwörter, 38, goes even further in discussing the probability of Gk. θ being pronounced like z. The fact, however, is that Marracci simply misread Eusebius, who uses no such form as " $A\theta \alpha \rho$.3"

Hyde in his Historia Religionis veterum Persarum, p. 62, suggested that Āzer was the heathen name of Abraham's father, who only became known as Terah after his conversion. This heathen name he would connect with the Av. الموس ātar 4 (cf. Skt. अथर्बन), Phlv.

¹ Vide as-Suyūtī, 318, and the Commentators. It should be noted that Zam. gives a number of variant readings for the word, showing that the earliest authorities were puzzled by it.

² Geschichte Israels, i, 483.

³ The passage reads (Hist. Eccl, ed. Schwartz, I, iv, p. 14)—μετὰ δὲ καὶ τοῦτον ἐτέρους, τῶν δὲ τοῦ Νῶε παίδων καὶ ἀπογόνων ἀτὰρ καὶ τὸν ᾿Αβραὰμ, ὅν ἀρχηγὸν καὶ προπάτορα σφῶν ἀυτῶν παῖδες Ἑβραίων ἀυχοῦσι, where the unusual ἀτάρ was apparently misread as Ἦθαρ. Cf. Pautz, Offenbarung, 242 n.

⁴ Bartholomae, AIW, 312.

atur, Paz. adur, and the Mod. Pers. اَذُر used as the name of the fire demon, and in the Persian histories given as the name of Abraham's father. Hyde, however, has fallen into error in not noticing that the name ور آذر given to Abraham in the Persian writings simply means "son of the fire", and has no reference to his father, but is derived from the Qur'anic account of his experiences in Sūra, xxi.

B. Fisher in Bibel und Talmud, Leipzig, 1881, p. 85 n., suggested that Muḥammad or his informants had misunderstood the epithet '', (he who has sprung from the East) applied to Abraham in the Talmud (Baba Bathra 15a), and taking it to mean "Son of ''', gave his father's name as ''.

The correct solution, however, would appear to be that given by

Fraenkel in ZDMG, lvi, p. 72, and accepted by both Horovitz, KU, 85, 86, JPN, 157, and Sycz, Eigennamen, 37. In WZKM, iv, 338, Fraenkel suggested that both סלכון and סלכון go back to the Heb. אליטון, and in ZDMG, lvi, 72, he argues convincingly that the Qur'anic form is due to a confusion on Muhammad's part of the details of the Abraham story as it came to him, so that instead of his father אליטון he has given the name of Abraham's faithful servant אליטון.

Sycz's theory that it was a mistake between two passages

is a little too remote.

was probably taken as the article, 4 and on the question of vowel change

but the confusion of names can be held as certain.

Fraenkel compares the series غلغ هي هي الله. As there is a genuine Arabic name عيزار (Tab, Annales, i, 3384; Ibn Sa'd, vi, 214), Horovitz, KU, 86, thinks that Muhammad may have been influenced by this in his formation of the name.

¹ Horn, Grundriss, 4; Shikand, Glossary, 226; Nyberg, Glossar, 25; Herzfeld, Paikuli, Glossary, 126 and 148.

² In Phlv,)) & Ātarō is the Angel of Fire; see West, Glossary, p. 7.

³ Vullers, Lex, i, 380.

⁴ As often, cf. examples in Geyer, Zwei Gedichte, i, 118 n.

أساط... (Asāṭīr)

vi, 25; viii, 31; xvi, 26; xxiii, 85; xxv, 6; xxvii, 70; xlvi, 16; lxviii, 15; lxxxiii, 13. Fables, idle tales.

اساطير الأولين We find the word only in the combination "tales of the ancients", which was the Meccan characterization of the stories brought them by Muhammad. Sprenger, Leben, ii, 396 ff., thought that the reference was to a book of this title well known to Muhammad's contemporaries, but this theory has been combated in Nöldeke-Schwally, i, 16 ff., and its impossibility becomes clear from a passage in Ibn Hishām, 235, where Nadr b. al-Hārith is made to say-"By Allah, Muhammad is no better a raconteur than I am. His stories are naught but tales of the ancients (اساطير الاولين) which he writes down just as I do."

to سَطَى from افاعيل to m سَطَى to write, considering it as a plu. of اسطارة or اسطورة (Sijistānī, 10), or the plu. of a plu. (LA, vi, 28). The verb سَطَرَ, however, as Fraenkel has shown (Fremdw, 250), is a denominative from سَطَّن, and this itself is a borrowing from Aram. NTDU, Ita (Nöldeke, Qorans, 13). It is possible but not probable that اساطير was formed from this مسطر borrowed

Sprenger, Leben, ii, 395,2 suggested that in we have the Gk. ἱστορία, a suggestion also put forward by Fleischer in his review of Geiger (Kleinere Schriften, ii, 119), and which has been accepted by many later scholars. The objections to it raised by Horovitz, KU, 70, are, however, insuperable. The word can hardly have come into Arabic directly from the Greek, and the Syr. Lialan occurs only

¹ See also Hirschfeld, New Researches, 22, 41 ff., on Sprenger's Suhuf theories.

² $Vil^{2}e$ also his remarks in JASB, xx, 119, and see Freytag, Lexicon, sub voc. ³ Vollèrs, ZDMG, li, 312. See also Künstlinger in OLZ, 1936, 481 ff.

as a learned word (PSm, 298). The derivation from Syr. is suggested by Nöldeke-Schwally, i, 16 n., is much more satisfactory. if Δ (cf. Aram. Υμω) is the equivalent of the Gk. χειρόγραφου, and is a word commonly used in a sense in which it can have come into Arabic. It was doubtless borrowed in this sense in the pre-Islamic period, for in a verse of the Meccan poet 'Abdallah b. az-Ziba'rā,

quoted in 'Ainī, iv, 140, we read الهي قصيتًا عن المجد الاساطير the stories have averted Quṣay from glory ".

(Asbāt) أُسْبَاطْ

ii, 130, 134; iii, 78; iv, 161; vii, 160.

The Tribes. Plu. of

It occurs only in Madinan passages and always refers to the Children of Israel. In vii, 160, it is used normally of the Twelve Tribes,

but in all the other passages the are spoken of as recipients of revelation, and one suspects that here Muhammad is confusing the Jewish use of "the Twelve" for the Minor Prophets with that for the Twelve Tribes.³

The philologers derive it from a thistle, their explanation thereof being interesting if not convincing (LA, ix, 182). Some, however, felt the difficulty, and Abū'l-Laith was constrained to admit that it was a Hebrew loan-word (as-Suyūtī, $Itq\bar{a}n$, 318; Mutaw, 58). The ultimate source, of course, is the Heb.

¹ Cf. lagaza: 1; (A) cheirographum dubium, as contrasted with 1; (A) cheirographum validum.
2 So Mingana, Syriac Influence, 89.

³ Vide Sprenger, Leben, ii, 276, who thinks Muhammad took it to be a proper name, which, however, is unlikely in view of vii, 160 (Hirschfeld, Beiträge, 41).

later scholars ¹ has argued for the direct borrowing from Hebrew. Fraenkel, however, noted the possibility of its having been borrowed through the Syr. $\hbar = \phi v \lambda \dot{\eta}^2$ and Mingana, Syriac Influence, 86, definitely claims it as a Syriac loan-word. It is impossible to decide, but in any case it was borrowed in the sing, and given an Arabic plural.

There does not seem to be any well-attested pre-Islamic example of the use of the word, for the case in Samau'al cannot be genuine, as Nöldeke shows (ZA, xxvii, 178), and that in Umayya, lv, 7, seems to depend on Sūra, lxxxix, 23. This confirms the idea that it was a late introduction probably by Muhammad himself.

xviii, 30; xliv, 53; lv, 54; lxxvi, 21. Silk brocade.

Used only in early passages in description of the raiment of the faithful in Paradise. It is one of the few words that have been very generally recognized by the Muslim authorities as a Persian loan-word, cf. ad-Daḥḥāk in as-Suyūṭī, Itq, 319; al-Aṣma'ī in as-Suyūṭī, Muzhir, i, 137; as-Sijistānī, 49; al-Jawharī, Siḥāḥ sub voc.; al-Kindī, Risāla, 85; Ibn al-Athīr, Nihāya, i, 38. Some, indeed, took it as an Arabic word,

attempting to derive it from J. (cf. Baid. on lxxvi, 21), but their argument depends on a variant reading given by Ibn Muḥaiṣin which cannot be defended (Dvořák, Frendw, 39, 40).

The philologers, however, were in some confusion as to the original Persian form. LA, xi, 285, quotes az-Zajjāj as stating it was from Pers.

استقره, and TA, vi, 292, quotes Ibn Duraid to the effect that it is from Syr. استروه, neither of which forms exist. The Qāmūs, s.v. , however, rightly gives it as from برق, which al-Jawhari,

¹ Fraenkel, Vocab, 21; Pautz, Offenburung, 124 n.; Hirschfeld, Beiträge, 41; Horovitz, KU, 90.

² Horovitz also notes this possibility. The Palestinian form Lags quoted by Schwally, *Idioticon*, 92, which agrees closely with the Talmudic NECTO, is not so close to the Arabic.

 $^{^{\}circ}$ So TA, loc. cit., and al-Khafājī, in his supercommentary to Baiḍāwī, cf. also Addai Sher, 10.

Siḥāh, says is from سطير, meaning أستير. Pers. استير, sometimes written اسطبر, as al-Jawharī gives it,2 is a form of سيتبر, meaning big, thick, gross, apparently from a root, استوار firm, stable (cf. Skt. स्यविर 3; Av. كاكري staura 4; Oss. st'ur 5; and Arm. The Phlv. $\int sta\beta r = thick$ (Nyberg, Glossar, 206), is used of clothing in eschatological writings, e.g. Arda Viraf, Pers. استبرك, which BQ, 994, defines as مياى كنده وسطبر, and Vullers, Lex, i, 94, as vestis serica crassior.

From Mid.Pers. the word was borrowed into Armenian as ըստաւրակ , and into Syr. as իլթանի or իլիական. as a borrowing from استبرق as a borrowing from Syr., but PSm, 294, gives the Syr. forms only as dictionary words from BA and BB, and there can be little doubt that the word passed directly into Arabic from the Middle Persian.9 The Ar. "represents the Phlv. suffix 3,10 which in Syr. normally became 1, as we see in such examples

¹ BQ, 492, defines it as كنده ولك ويك وغليظ ² Vullers, Lex, i, 97.

³ Lagarde, GA, 13. **स्थित्** means thick, compact, solid, cf. Monier Williams, Sanscrit Dictionary, 1265.

⁴ Bartholomae, AIW, 1592; Horn, Grundriss, p. 158; Hübschmann, Persische Studien, 74.

⁵ For this Ossetian form see Hübschmann, ZDMG, xxxix, 93.

Hübschmann, Arm. Gramm, i, 493. Cf. also Ck. σταυρόs.
 Hübschmann, Arm. Gramm, i, 153. The form seems proof that the borrowing was from Pers. and not from Ar., though the passage in Moses Kalankatuaci, which Hübschmann quotes, refers to pumurpulu L qqhuulu, a gift from the Caliph Mu'āwiya I. Cf. Stackelberg in ZDMG, xlviii, 490.

Fraenkel, Vocab, 25, quotes this as λ, which is copied by Dvořák, Fremdw, 42, and Horovitz, Paradies, 16, but neither this form nor the jacks quoted by Addai Sher, 10, is to be found in the Syriac Lexicons.

⁹ Mingana, Syriac Influence, 88, however, claims that the borrowing was from Syr. into Arabic.

¹⁰ The philologers had recognized, however, that Pers. & did sometimes become in Ar. Cf. Sībawaih in Siddiqi, 21.

as Phlv. سوبه معنان avistāk (= Pers. افستا or ابستا), which in Syr. is افستا ما, and in Ar. ابستاق (Ibn al-Athīr, Nihāya, i, 38).

المحلق (Ishāq).

ii, 127-134;
iii, 78;
iv, 161;
vi, 84;
xi, 74;
xii, 6, 38;
xiv, 41;
xix, 50;
xxix, 72;
xxix, 26;
xxxvii, 112, 113;
xxxviii, 45.
Isaac.

The Biblical Patriarch, who is never mentioned save in connection with one or more of the other Patriarchs, and never in an early passage.

It was early recognized by the philologers that it was a foreign name, cf. Sībawaih in Siddiqi, 20, and LA, xii, 20; al-Jawālīqī, Mu'ar-rab, 9; as-Suyūtī, Muzhir, i, 138; though it was not uncommon in some

quarters to regard it as an Arabic word derived from "., for as-Suyūtī, *Muzhir*, i, 140, goes out of his way to refute this. It was even known that it was Heb. (cf. ath-Tha'labī, *Qiṣaṣ*, 76), and indeed Sūra, xi, 74, seems to show acquaintance with the popular Hebrew derivation from $\Box \Box \Box$.

The Arabic form which lacks the initial of the O.T. forms PΠΣ³ and PΠΨ would seem to point to a Christian origin,² cf. Gk. Ἰσαακ, Syr. (Syr. (Araba)), though it is true that in the Talmud we come across a PON CI C (Baba Mezi'a, 39b), showing a form with initial vowel among the Babylonian Jews of the fourth century A.D.⁴

The name must have been known before the Qur'an, but no pre-Islamic instances of it seem to occur, for those quoted by Cheikho, Naṣrāniya, 229, 230, are rightly rejected by Horovitz, KU, 91.

Occurs some 43 times. Cf. ii, 38.

¹ West, Glossary, 13.

² Sprenger, Leben, ii, p. 336; Fraenkel, ZA, xv, 394; Horovitz, JPN, 155, and Mingana's note, Syriac Influence, 83. Torrey, Foundation, 49, however, takes this to be a characteristic of his assumed Judaeo-Arabic dialect.

³ This is the Christian Palestinian form, cf. Schulthess, Lex, 14.

^{*} Derenbourg in *REJ*, xviii, 127, suggests that priving have been pronounced among the Arabian Jews as pronounced.

Usually it stands for the Children of Israel, but in iii, 87, and xix, 59, it is the name of the Patriarch otherwise called

Some of the exegetes endeavoured to derive it from "to travel by night", because when Jacob fled from Esau he travelled by night (cf. at-Tabarī, Annales, i, 359, and Ibn al-Athīr). It was very generally recognized as a foreign name, however (cf. al-Jawālīqī, 9; al-Khafājī, 11),¹ and is given as such by the Commentators Zam. and Baid. on ii, 38.

Here also the absence of the initial 'stands against a direct derivation from the Heb. 'Γ΄, and points to a Christian origin, cf. Gk. 'Ισραήλ, Syr. 'Lima'; Eth. λημ. Τhe probabilities are in favour of a Syriac origin ² especially in view of the Christian Palestinian forms 'Lim'; 'Lim' (Schulthess, *Lex*, 16). The name was doubtless well enough known to the people of Muhammad's day and though no pre-Islamic example of its use in N. Arabia seems to have survived ³ 1 λλ γ occurs in S. Arabian inscriptions, cf. CIS, iv, 543, l. 1.

The verbal form occurs in ix, 110. The verb is denominative from $\int_{-\infty}^{\infty} \int_{-\infty}^{\infty} \int_{-\infty}^{\infty}$

¹ al-Khafājī notes the uncertainty as to the spelling of the word, اسرال and اسراليل being known besides اسرائيل

² Mingana, Syriac Influence, 81; Horovitz, KU, 91. The Qamus, as a matter of fact, says that all forms ending in سريانی are سريانی, though Tab. on ii, 38, claims that أيل is Heb.

³ All those given by Cheikho, *Naṣrānīya*, 230, are doubtless influenced by Qur'ānic usage.

أَسْلَمَ (Aslama).

Of frequent use, cf. ii, 106, 125.

To submit, to surrender.

With this must be taken الأسلام (iii, 17, 79, etc.), and the participial forms مُسُلِّعٌ, etc.

The verb is genuine Arabic, corresponding with Heb. This, Phon. It to be complete, sound: Aram. It is, Syr. to be complete, safe: Akk. šalāmu, to be complete, unharmed. This primitive verb, however, does not occur in the Qur'an. Form II, is fairly common, but this is a denominative from a we shall see is a borrowed word.

¹ On the development of meaning in S. Arabian ₹1 dee Rossini, Glossarium, 196.

² See Lyall, *JRAS*, 1903, p. 782.

³ See Lidzbarski's article, "Salām und Islām," in ZS, i, 85 ff.

⁴ Cf. also, ii, 106; iii, 18; iv, 124. On the probable genesis of this, see Margoliouth in *JRAS*, 1903, pp. 473, 474.

⁵ For other examples, see Margoliouth's article, as above.

intelligible development from this sense, but the question remains whether this was a development within Arabic itself or an importation from without.

Margoliouth in JRAS, 1903, p. 467 ff., would favour a development within Arabic itself, perhaps started by Musailama; but as Lyall pointed out in the same Journal (p. 771 ff.), there are historical difficulties in the way of this. Lidzbarski, ZS, i, 86, would make it a denomina-

tive from which he takes as a translation of $\sigma\omega\tau\eta\rho i\alpha$, but Horovitz, KU, 55, rightly objects.

pre-Islamic Arabia. Www., however, would seem to have been formed by Muhammad himself after he began to use the word.

المعالم (Ismā'īl).

ii, 119-134; iii, 78; iv, 161; vi, 86; xiv, 41; xix, 55; xxi, 85; xxxviii, 48.

Ishmael.

The Muslim philologers early recognized that it was non-Arabic, as is clear from Zam. on xix, 55, and from its being treated as non-Arabic by al-Jawālīqī, Mu'arrab, 9; al-Khafājī, 10; as-Suyūṭī, Muzhir,

¹ Robertson Smith. Religion of the Semites, 79 ff.

³ Sūra, Ii, 36; xxii, 77; and note Bagh, vii, 192, and Ya'qūbī, *Hist*, i, 259, and its use in Safaite (Ryckmans, *Noms propres*, i, 239).

i, 138. Various forms of the name are given—اسماعيل; اسمعين; اسمعين ; ماعيل and اشمائيل, the ش in this last form, quoted from Sībawaih in Muzhir, i, 132, being significant.

A Christian origin for the word is evident from a comparison of the Gk. Ἰσμαήλ; Syr. [Eth. λησλΑ, with the Heb. καναλΑ, with the Heb. [Ετλ. Αμαήλ κανα καναλΑ καν

ישלונאל and ישמע for ישלונאל, just as in Syr. we find amor and המפגע, but ישמע and makes it reasonably certain that the Qur'anic form came from a Syr. source,5 and the form 'anic form came from a Syr. source,5 and the form 'anic form came from a Syr. source,5 and the form 'anic form came from a Syr. source,5 and the form 'anic form' 'anic

¹ D. H. Müller suggests that the name is an independent formation in S. Arabian (WZKM, iii, 225, being followed in this by Horovitz, JPN, 155, 156), but this is a little difficult.

² Hal, 193, 1; cf. CIS, iv, i, 55, with other references in Pilter's "Index of S. Arabian Proper Names", PSBA, 1917, p. 110, and Hartmann, Arabische Frage, 182, 226, 252-4. Derenbourg in his note on this inscription, CIS, iv, i, 56, takes it as a composite name in imitation of the Heb., but see Müller, WZKM, iii, 225; ZDMG, xxxvii, 13 ff.; Ryckmans, Noms propres, i, 239, and RES, i, No. 219.

³ Dussaud, Mission, 221; Littmann, Semitic Inscriptions, 116, 117, 123; Enzifferung der Safä-Inschriften, 58; Lidzbarski, Ephemeris, ii, 44.

⁴ The examples collected by Cheikho, Naṣrāniya, 230, cannot, as Horovitz, KU, 92, shows, be taken as evidence for the pre-Islamic use of the name. The form Εσμαήλοs quoted by Horovitz from Waddington, from an inscription of A.D. 341, may be only a rendering of ΣΝΩΣ.

⁵ Margoliouth, Schweich Lectures, 12; Mingana, Syriac Influence, 82, and cf. Sprenger, Leben, ii, 336.

⁶ Schulthess, Lex, 15, and cf. Horovitz, KU, 92; Rhodokanakis, WZKM, xvii, 283.

أُلاَّ عْرَافُ (Al-A'rāf).

vii, 44, 46.

Al-A'rāf.

It is usually taken to mean the wall which separates Paradise from Hell. The philologers were at a loss to explain the word, the two favourite theories being (i) that it is the plu. of عرف used of the mane of a horse or the comb of a cock, and thus a metaphor for the highest part of anything (Zam, in loco: LA, xi, 146), or (ii) that it is from أصاب الأعراف to know, and so called because of the knowledge أصاب الأعراف to know, and so called because of the knowledge

Tor Andrae, Ursprung, 78, and Lidzbarski, ZS, ii, 182, claim that the word is Arabic, though translating an idea derived from one of the older religions. There is difficulty with this, however, and perhaps a better solution is that proposed long ago by Ludolf, viz. that it is the Eth. hold. Horovitz, Paradies, 8, objects to this on the ground that

Muḥammad does not use for the souls of the departed, but for the place where they, or at least some of them, dwell, which would be **POL-G**. It is by no means unlikely, however, that Muḥammad understood the verb hold, sused of the blessed departed, as a placename, for hold and begin seem much more commonly used in this

sense than **POLG**. It is even possible that is a corruption of policy. The introduction of the word would seem to be due to Muhammad himself, for the occurrence of the word in Umayya, xlix, 14, is rightly suspected by Horovitz of being under Quranic influence.

¹ Lidzbarski would take it as an attempt to translate the Mandaean אורארארב = the watch towers, but this is rather remote.

عَ فَ Praetorius, Beit. Ass, i, 23, however, takes مَرَفة Praetorius, Beit. Ass, i, 23, however, takes مَرَفة

الله (Allāh).

Of very frequent occurrence.

God.

One gathers from ar-Rāzī, Mafātīḥ, i, 84 (so Abū Ḥayyān, Baḥr, i, 15), that certain early Muslim authorities held that the word was of Syriac or Hebrew origin. The majority, however, claimed that it was pure Arabic, though they set forth various theories as to its derivation.¹ Some held that it has no derivation, being : the Kūfans in general derived it from '\(\frac{1}{2}\), while the Baṣrans derived it from \(\frac{1}{2}\), taking \(\frac{1}{2}\) as a verbal noun from \(\frac{1}{2}\) to be high or to be veiled. The suggested origins for \(\frac{1}{2}\) were even more varied, some taking it from \(\frac{1}{2}\) to worship, some from \(\frac{1}{2}\) to be perplexed, some from \(\frac{1}{2}\) to be perplexed.

Western scholars are fairly unanimous that the source of the word must be found in one of the older religions. In the Semitic area word must be found in one of the older religions. In the Semitic area in the Semitic area was a widely used word for deity, cf. Heb. [17]; Aram. [17]; Syr. 3012; Sab. 41h; and so Ar. [1] is doubtless a genuine old Semitic form. The form [18], however, is different, and there can be little doubt that this, like the Mandaean [18] and the Pahlavi ideogram, goes back to the Syr. [18] (cf. Grünbaum, ZDMG, xxxix, 571; Sprenger, Leben, i, 287-9; Ahrens, Muhammad, 15; Rudolph, Abhängigkeit, 26; Bell, Origin, 54; Cheikho, Naṣrāniya, 159; Mingana, Syriac Influence, 86). The word, however, came into use in Arabian heathenism long before Muḥammad's time (Wellhausen, Reste, 217; Nielsen in HAA, i, 218 ff.). It occurs frequently in the N. Arabian inscriptions, and also in those from S. Arabia, as, e.g.,

¹ They are discussed in detail by ar-Rāzī on pp. 81-4, of the first volume of his Tafsīr.

² Herzfeld, Paikuli, Glossary, 135.

³ Cf. Littmann, Entzifferung der thamudenischen Inschriften, p. 63 ff.; Sem. Inscr, p. 113 ff.; and Ryckmans, Noms propres, i, 2; RES, iii, 441.

AX1ሕ1ሕ 1㎡ الله تال "with all the Gods" (in Glaser, Abessinien, 50),¹ as well as in the pre-Islamic oath forms, such as that of Qais b. Khaṭīm given by Horovitz, KU, 140, and many in ash-Shanqīṭī's introduction to the Mu'allaqāt. It is possible that the expression الله تاكي is of S. Arabian origin, as the name ?1∘X occurs in a Qatabanian inscription.²

المرابة (Allahumma).

iii, 25; v, 114; viii, 32; x, 10; xxxix, 47.

An invocatory name for God.

The form of the word was a great puzzle to the early grammarians 3: the orthodox explanation being that it is a vocative form where the final a takes the place of an initial b. The Kūfans took it as a contraction of a like law law (Baid. on iii, 25), but their theory is ridiculed by Ibn Ya'īsh, i, 181. As a vocative it is said to be of the same class as come along. al-Khafājī, 20, however, recognizes it as a foreign word.

It is possible, as Margoliouth notes (ERE, vi, 248), that it is the Heb. בידים which had become known to the Arabs through their contacts with Jewish tribes.

َ إِلْيَاسَ (*Ilyās*). vi, 85; xxxvii, 123, 130. Elijah.

¹ Derenbourg in JA, viii^e ser., xx, 157 ff., wants to find the word in the 441h of a Minaean inscription, but this is usually taken as a reference to a tribal god الهان, vide Halévy, ibid, p. 325, 326.

² Rhodokanakis, "Die Inschriften an der Mauer von Kohlân Timna'," in SBAW, Wien. 1924.
³ Margoliouth, ERE, vi, 248.

⁴ There is to be considered, however, the Phon. $\square \aleph = \text{godhead}$ (see references in Harris' Glossary, p. 77), which is evidence of a Semitic form with final m. Cf. Nielsen in HAA, i, 221, n. 2.

اً الْمَاسِينُ In xxxvii, 130, for the sake of rhyme, the form is

From al-Jawālīqī, Mu'arrab, 8, we learn that the philologers early recognized it as foreign, and it is given as such by as-Suyūṭī, Muzhir, i, 138; as-Sijistānī, 51; LA, vii, 303. The Heb. forms are 77.7.8.4 and 77.7.8.4, so it is obvious that the Arabic form must have been derived from a Christian source, as even Hirschfeld, Beitrāge, 56, recognizes. The Gk. ' $H\lambda \ell as$ or ' $H\lambda \epsilon las$ gives us the final s, but this also appears in Syr. LA beside the more usual LA (PSm, 203), and in the Eth. LA?

The name was no uncommon one among Oriental Christians before Islam, and 'H $\lambda i \alpha s$ occurs not infrequently in the Inscriptions.³ We also find an λs in the genealogy of the poet 'Adī b. Zaid given in λs in 18.⁴ The likelihood is thus that it entered Arabic through the Syriac.

The word is usually treated as though it were يسع and the were يسع and the يسع and the يسع or يسع and the يسع or يسع. Tab., on vi, 86, argues against this view, and in the Lexicons (e.g. al-Jawharī, sub voc., LA, x, 296), and in al-Jawālīqī, 134 (cf. al-Khafājī, 215), it is given as a foreign borrowing, a fact which is also indicated by the variant spelling

¹ Geiger, 190; Mingana, Syriac Influence, 83. Grimme, ZA, xxvi, 167, would see S. Arabian influence in the production of this longer form, but it is difficult to see much point to his suggestion.

² So Sprenger, Leben, ii, 335; Rudolph, Abhängigkeit, 47; Horovitz, JPN, 171.

³ Lebas-Waddington, Nos. 2159, 2160, 2299, etc.

⁴ Ibn Duraid, 20, would take this as a genuine Arabic word from يشس, with which Horovitz, KU, 99, is inclined to agree. In LA, vii, 303, however, where we find this same genealogy, we are expressly told. الياس اسم اعجبي وقد سبيت به العرب

⁵ Cf. Goldziher, ZDMG, xxiv, 208 n.

$$\tilde{\ddot{a}}$$
 $\tilde{\ddot{b}}$ $(Umma)$.

Of frequent occurrence, e.g. ii, 122, 128; iii, 106, etc. People, race.

Apparently a borrowing from the Jews. Heb. TINK is a tribe, or people, and the TINK of the Rabbinic writings was widely used. As the word is apparently not a native Semitic word at all, but Akk. ummatu; Heb. TINK; Aram. KINK, KINK; and Syr. Asool, seem all to have been borrowed from the Sumerian, we cannot deny the possibility, that the Ar.

ing from the same source. In any case it was an ancient borrowing, and if we can depend upon a reading האמה שםם, "at the people's cost" in a Safaite inscription, we have evidence of its early use in N. Arabia.

xvi, 2; xvii, 87; xxxii, 4; xl, 15; xlii, 52; lxv, 12; xcvii, 4. Revelation.

In the two senses (i) command or decree, (ii) matter, affair, it is a genuine Arabic word, and commonly used in the Qur'an.

¹ Horovitz, KU, 52; JPN, 190.

² Zimmern, Akkad. Fremdw, 46; Pedersen, Israel, 505.

³ See Horovitz, KU, 52.

⁴ Grimme, System, 50 ff.

FOREIGN VOCABULARY OF THE QUR'AN

مَّ الْمُشَاحِ (Amshāj).

lxxvi. 2.

Plu. of , mingled.

In this passage, "we created man from a mingled clot," it occurs as almost a technical physiological term. The Muslim savants take it as a normal formation from the verb , but this may be a denominative from the noun.¹ Zimmern, Akkad. Fremdw, 40, suggests an ultimate origin in the Akk. munziqu—clear wine. This was borrowed on the one hand into Heb. (beside 702; cf. Barth, ES, 33, 51); Aram. *** Syr. *** and on the other into Egyptian mtk, Coptic moreon.

From the Syr. امزاج arose the Arabic مزاج, and apparently was a parallel form borrowed at an early period, from which the other forms have developed.

[Amana].

Of very frequent occurrence.

To believe.

The primitive verb أَمَنُ with its derivatives is pure Arabic. Form IV, however, أيمان with its derivatives, مُوْمَنُ , a believer; and إيمان believing, faith, is a technical religious term which seems to have been borrowed from the older faiths, and intended to represent the Aram. آيَّتَ: Syr. عند ; Eth. مُعَنَّدُ The word actually borrowed would seem to have been the participle مَنْ وَمَنْ from Eth. المَا اللهُ ال

¹ As in the case of مزاج, cf. Fraenkel, Fremdw, 172.

² These Aram. forms themselves, of course, are borrowed from the Heb. The see Lagarde, Übersicht, 121).

Yee Horovitz, KU, 55; JPN, 191; Fischer, Glossar, Neue Nachlasse to 9a.

In lix, 23, مُـوَّمن meaning faithful, and in lix, 9, أيان meaning certainty, may be genuine Arabic (see Fischer, Glossar, 9a).

اً إِنْجِيلٌ (Injīl).

iii, 2, 43, 58; v, 50, 51, 70, 72, 110; vii, 156; ix, 112; xlviii, 29; lvii, 27.

Gospel.

It is used always of the Christian revelation, is particularly associated with Jesus, and occurs only in Madinan passages.²

Some of the early authorities tried to find an Arabic origin for it, making it a form from but this theory is rejected with some contempt by the commentators Zam. and Baid. both on general grounds, and because of al-Hasan's reading which clearly is not an Arabic form. So also the Lexicons LA, xiv, 171; TA, viii, 128; and al-Jawālīqī, 17 (al-Khafājī, 11), give it as a foreign word derived from either Hebrew or Syriac (cf. Ibn al-Athīr, Nihāya, iv, 136).

Obviously it is the Gk. $\dot{\epsilon}\nu\alpha\gamma\gamma\dot{\epsilon}\lambda\iota\sigma\nu$, and both Marracci ³ and Fraenkel ⁴ have thought that it came directly into Arabic from the Greek. The probabilities, however, are that it came into Arabic through one of the other Semitic tongues. The Hebrew origin suggested by some is too remote. It is true that in the Talmud we find [111] for [111], ⁵ but this is merely a transcription of and the [111] "the Gilyonim and books of the Minim", merely reproduces the Syr. The suggestion of a Syr. source is much more hopeful. It is true that is only a transliteration of the Gk. $\dot{\epsilon}\nu\alpha\gamma\gamma\dot{\epsilon}\lambda\iota\sigma\nu$, but it was as commonly used as the pure Syr. $\dot{\epsilon}\nu\alpha\gamma\gamma\dot{\epsilon}\lambda\iota\sigma\nu$, but it was as commonly used as the pure Syr. $\dot{\epsilon}\nu\alpha\gamma\gamma\dot{\epsilon}\lambda\iota\sigma\nu$, have been in common use among the Christians with whom Muhammad may have been in contact. Nöldeke has pointed out, however, that

¹ With which may be compared the Sab. \\\delta\text{\text{X}}, faithful. Cf. Hommel, Südarabische Chrest, 121; Rossini, Glossarium, 106.

² vii, 156, is perhaps an exception, but though the Sūra is given as late Meccan, this verse seems to be Madinan.

³ Prodromus, i, 5, "corrupta Graeca voce."

⁴ Vocab, 24.

⁵ Krauss, Griechische und lateinische Lehnwörter im Talmud, ii, 21.

the Manichaean forms انكثيون of Persian origin,1 and anglion of

Turkish origin,² still have the Gk. $-\iota o \nu$ ending, and had the Arabic, like these, been derived from the Syr. we might have expected it also to preserve the final \circlearrowleft . The shortened form, he points out (*Neue Beiträge*, 47), is to be found in the Eth. **w72A**, where the long vowel is almost conclusive evidence of the Arabic word having come from Abyssinia.³ Grimme, ZA, xxvi, 164, suggests that it may have entered Arabic from the Sabaean, but we have no inscriptional evidence to support this. It is possible that the word was current in this form in pre-Islamic days, though as Horovitz, KU, 71, points out, there is some doubt of the authenticity of the verses in which it is found.⁴

Of very frequent occurrence. Cf. ii, 37; iii, 9; xxxvi, 33. A sign.

Later it comes to mean a verse of the Qur'an, and then a verse of a book, but it is doubtful whether it ever means anything more than sign in the Qur'an, though as Muḥammad comes to refer to his preaching as a sign, the word tends to the later meaning, as e.g. in iii, 5, etc. It is noteworthy that in spite of the frequency of its occurrence in the Qur'an it occurs very seldom in the early Meccan passages.⁵

The struggles of the early Muslim philologers to explain the word are interestingly set forth in LA, xviii, 66 ff. The word has no root in Arabic, and is obviously, as von Kremer noted, a borrowing from Syr. or Aram. The Heb. π (cf. Phon. π), from a verb π , to sign or mark, was used quite generally, for signs of the weather (Gen. i, 14; ix, 12), for a military ensign (Numb. ii, 2), for a memorial sign

¹ Vullers, Lex, i, 136; Salemann, Manichaeische Studien, i, 50; BQ, 88, which latter knows that it is the name of the book of Jesus and the book of Mani— نام الماني . It is curious that Bagh. on iii, 2, gives انقليون as an attempt to represent the Syriac original.

² In the phrase uluy anglion bitig, cf. Le Coq, SBAW, Berlin, 1909, p. 1204.

³ Cf. Fischer, Islamica, i, 372, n. 5.

⁴ Cf. Cheikho, Nasrāniya, 185.

⁵ Not more than nine times in Sūras classed by Nöldeke as early Meccan, though many passages in these are certainly to be placed much later, and one may doubt whether the word occurs at all in really early passages.

⁶ Ideen, 226 n.; see also Sprenger, Leben, ii, 419 n.; Cheikho, Naṣrāniya, 181; and Margoliouth, ERE, x, 539.

(Josh. iv, 6), and also in a technical religious sense both for the miracles which attest the Divine presence (Ex. viii, 19; Deut. iv, 34; Ps. lxxviii, 43), and for the signs or omens which accompany and testify to the work of the Prophets (1 Sam. x, 7, 9; Ex. iii, 12). In the Rabbinic writings TIN is similarly used, though it there acquires the meaning of a letter of the alphabet, which meaning, indeed, is the only one the Lexicons know for the Aram. XIN.1

While it is not impossible that the Arabs may have got the word from the Jews, it is more probable that it came to them from the Syriac-speaking Christians.² The Syr. [2], while being used precisely as the Heb. Π N, and translating $\sigma\eta\mu\epsilon\hat{\iota}o\nu$ both in the LXX and N.T., is also used in the sense of argumentum, documentum (PSm, 413), and thus approaches even more closely than Π N the Qur'ānic use of the word.

The word occurs in the old poetry, e.g. in Imrū'ul-Qais, lxv, 1 (Ahlwardt, *Divans*, 160), and so was in use before the time of Muhammad.

It is the Biblical Job, and the word was recognized as foreign, e.g. al-Jawālīqī, *Mu'arrab*, 8. The exegetes take him to be a Greek, e.g.

The name would seem to have come into Arabic through a Christian channel, as even Hirschfeld, *Beiträge*, 56, admits. The Heb. 2^{17} appears in Gk. (LXX) as $I\omega\beta$, and Syr. as $\omega\beta$, which latter is obviously the origin of the Arabic form.³ The name appears to have been used in Arabia in the pre-Islamic period. Hess would interpret the 2^{18} of an inscription copied by Huber (No. 521, 1, 48), as Aiyūb 4; there is

¹ In Biblical Aramaic, however, no means a sign wrought by God; cf. Dan. iii, 33.

² Mingana, Syriac Influence, 86. Note also the Mand. NIN = sign.

³ Rudolph, Abhängigkeit, 47.

⁴ Hess, Die Entzifferung der thamudischen Inschriften (1911), p. 15, No. 77; Littmann, Entzifferung, 15; and see Halévy in JA, ser. vii, vol. x, p. 332.

an أيوب in the genealogy of 'Adī b. Zaid given in Aghānī, ii, 18, and another Christian of this name is mentioned by an-Nābigha.¹

رُ (Bāb).

Occurs some twenty-seven times, e.g. ii, 55; iv, 153.

A door or gate.

Fraenkel, Fremdw, 14, noted that it was an early loan word, and suggested that it came from the Aram. ** which is in very common use in the Rabbinic writings. D. H. Müller, however (WZKM, i, 23), on the ground that had occurs very rarely in Syr. and that the root is entirely lacking in Heb., Eth., and Sab., suggested that it was an early borrowing from Mesopotamia (cf. Zimmern, Akkad. Frendw, 30), and may have come directly into Arabic. It occurs commonly in the old poetry, which confirms the theory of early borrowing, and it is noteworthy that from some Mesopotamian source it passed into Middle Persian (Frahang, Glossary, p. 103; Herzfeld, Paikuli, Glossary, 151).

رُبِّ (*Bābil*). ii, 96.

Babylon.

This sole occurrence of the word is in connection with the story of Hārūt and Mārūt who teach men magic. It is a diptote in the Qur'ān but LA, xiii, 43, takes this to be not because it is a foreign name, but a fem. name of more than three radicals (cf. Yāqūt, Mu'jam, i, 447).²

It is, of course, from the Akk. Bab-ilu (Delitzsch, Paradies, 212), either through the Syr. The city was well known in Arabia in the pre-Islamic period, and the name occurs in the old poetry, e.g. Mufaddaliyāt (ed. Lyall, p. 133, l. 13), and al-A'shā (Geyer, Zwei Gedichte, i, $58 = D\bar{v}w\bar{a}n$, lv, 5), and Halévy would find the name in a Safaite inscription. Horovitz, KU, 101, notes that Babylon was well known as a centre for the teaching of

³ JA, sér. vii, vol. x, p. 380.

¹ Ahlwardt, Divans, p. 4; cf. Horovitz, KU, 100; JPN, 158.

Some, however, recognized it as a foreign name, cf. Abū Ḥayyān, Bahr, i, 319.

magic, a fact which we would also gather from the use of the word Bavil in the Manichaean Uigur fragments from Idiqut-Schahri.¹

(Bāraka).

vii, 52, 133; xvii, 1; xxi, 71, 81, etc. To bless.

With this should be taken the forms رُكَاتُ (vii, 94; xi, 50, 76), and مُبَارَكُ (iii, 90; vi, 92, 156, etc.).

The primitive verb بَرَك , which is not used in the Qur'an, means to kneel, used specially of the camel, so that is the technical word for making a camel kneel. In this primitive sense it is common Semitic, so we find Heb. "let us kneel" "let us kneel before Jehovah"; Syr. منافعات المعامنات المعام knees": Eth. okhtalh : 42 20 "and they bowed the knee before him". It was in the N. Semitic area, however, that the root seems to have developed the sense of to bless, and from thence it passed to the S. Semitic area. Thus we have Heb. 772, and Phon. 772 to bless; Aram. The to bless or praise; Syr. Aram. The to bless or praise; and in Palm. such phrases as בריך שמו לעלמא (de Vogüé, No. 94) "blessed be his name for evermore", and כברך (ibid., No. 144) "may he bless". From this N. Semitic sense we find derived the Sab. A) (Rossini, Glossarium, 118), Eth. Ach to bless, celebrate the praises of, and Ar. I as above. Note also the formations—Heb. ברכה; Aram. ברכה; Syr. אבוכה, which also were taken over into S. Semitic, e.g. Eth. Naht; Ar. 35.

(Bara'a). بَرَ أَ

lvii, 22.

To create.

¹ Ed. Le Coq, SBAW, Berlin, 1908, pp. 400, 401; cf. also Salemann, Manichaeische Studien, i, 58.

Note also بَارِيّ creator used of Allāh in ii, 51; lix, 24; and بَارِيّ creation in xeviii, 5, 6. It will be noticed that the word is only used in very late Madinan passages, the Meccan words being فطر, and خالق خلق عالى.

The Arabic root יָנ is to be freed from a defect, i.e. to be sound or healthy (cf. Heb. אָרֹלְם), and in a moral sense to be pure. In this sense it is used not infrequently in the Qur'an, cf. vi, 19. In the sense of create, however, it is obviously borrowed from the older religions, for this is a characteristic N. Semitic development. Akk. barū to make or create: Heb. אַרְבָּ to shape or create: Aram. אַרָבּ, Syr. בּרִי ווֹ עִבּ הַ , used in the older language for fashioning an arrow or cutting a pen. Similarly יִנ וֹ is not an Arabic development (as is evident from the difficulties the philologers had with it, cf. LA, i, 22), but was also taken over from the older religions, cf. Heb. אַרָּבּ וֹ is from the Aram. אַרָּבּ בּרִיאָרָם, meaning Creator, and used particularly of God (Lidzbarski, SBAW, Berlin, 1916, p. 1218 n.).

Macdonald, EI, i, 303, writing of suggests that the borrowing was from the Heb., but the correspondences are much closer with the Aram. (Nöldeke, Neue Beiträge, 49), and especially with the Syriac (Mingana, Syriac Influence, 88), so that the probabilities are in favour of its having been taken from the Christians of the North.

¹ Schwally, ZDMG, liii, 201.

² And cf. the S. Arabian [1] to found or build a temple, cf. ZDMG, xxxvii, 413. Rossini, Glossarium, 117. In Phon. The is a sculptor: cf. Harris, Glossary, 91.

³ Massignon, Lexique technique, 52, however, considers it as an Arabic word specialized in this meaning under Aramaic influence.

⁴ So Ahrens, ZDMG, lxxxiv, 20.

يَرْزُ خُ (Barzakh).

xxiii, 102; xxv, 55; lv, 20.

A barrier or partition.

In xxv, 55, and lv, 20, it is the barrier between the two seas (ﷺ) where the reference is probably to some cosmological myth. In xxiii, 102, it is used in an eschatological passage, and the exegetes do not know what the reference is, though as a glance at at-Tabarī's Commentary will show, they were fertile in guesses.

That the word is not Arabic seems clear from the Lexicons, which venture no suggestions as to its verbal root, are unable to quote any examples of the use of the word from the old poetry, and obviously seek to interpret it from the material of the Qur'an itself.

Addai Sher, 19, sought to explain it from the Pers. weeping or crying, but this has little in its favour, and in any case suits only xxiii, 102. Vollers, ZDMG, 1, 646, makes the much more plausible suggestion that is a by-form of is parasang from the Phlv. frasang, Mod. Pers. is a by-form of in which preserves its form fairly well in Gk. παρασάγγης, but becomes Aram. NOTE or TOTE 1;
Syr. In whence the Ar. is the Phlv. if rasangan of PPGl, 116, means a measure of land and of roads, and could thus fit the sense barrier in all three passages.

, (Burhān).

ii, 105; iv, 174; xii, 24; xxi, 24; xxiii, 117; xxvii, 65; xxviii, 32, 75.

An evident proof.

In all the passages save xii, 24, and xxviii, 32, it is used in the sense of a proof or demonstration of the truth of one's religious position. In these two cases, one from the story of Joseph and the other from that of Moses, the word refers to an evident miraculous sign from

¹ Levy, Wörterbuch, iv, 125; Telegdi, in JA, cexxvi (1935), p. 252.

² See Horn, Grundriss, 182; Nyberg, Glossar, 73.

God for the demonstration of His presence and power to him who beheld it. It is thus clearly used in the Qur'ān as a technical religious term.¹

It is generally taken as a form in from it. Form IV of which is said to mean to prove, but the straits to which the philologers are put to explain the word (cf. Rāghib, Mufradāt, 44; LA, xvii, 369), show us that we are dealing with a foreign word. Sprenger, Leben, i, 108 had noted this, but he makes no attempt to discover its origin.

Addai Sher, 21, suggested that it is from the Pers. meaning clearly manifest, or well known (cf. Vullers, Lex., i, 352), but this is somewhat remote. The origin clearly is, as Nöldeke has shown (Neue Beiträge, 58),3 in the Eth. ACY3, a common Abyssinian word,4 being found also in Amharic, Tigré, and Tigriña, meaning light, illumina-

tion, from a root **ACU** cognate with Heb. Ar. Ar. Ar. Pr. It seems to have this original sense in iv, 174; xii, 24, and the sense of proof or demonstration is easily derived from this.

The original meaning occurs in iv, 80, but in the other passages it means the signs of the Zodiac, according to the general consensus of the Commentators, cf. as-Sijistānī, 63.

The philologers took the word to be from $\tilde{\iota}$ to appear (cf. Baid. on iv, 80; LA, iii, 33), but there can be little doubt that represents the Gk. $\pi \dot{\nu} \rho \gamma os$ (Lat. burgus), used of the towers on a city wall, as e.g. in Homer Od, vi, $262-\pi \acute{o}\lambda \iota os \ \mathring{\eta} \nu \ \pi \epsilon \rho \grave{\iota} \ \pi \dot{\nu} \rho \gamma os \ \mathring{\nu} \psi \eta \lambda \acute{o}s$. The Lat. burgus (see Guidi, Della Sede, 579) is apparently the source

¹ Ahrens, Christliches, 22, makes a distinction between xii, 24; iv, 147; xxiii, 117, where it means "Licht, Erleuchtung", and the other passages where it means "Beweis".

² Also Massignon, Lexique technique, 52.

³ Also ibid., p. 25.

⁴ It is in frequent use even in the oldest monuments of the language.

of the Syr. Life a turret, and perhaps of the Rabbinic [2001] a resting place or station for travellers. From this sense of stations for travellers it is an easy transition to stations of the heavenly bodies, i.e. the Zodiac. Syr. Life is indeed used for the Zodiac (PSm, 475), but this is late and probably under the influence of Arabic usage.

It is possible that the word occurs in the meaning of tower in a S. Arabian inscription (D. H. Müller in ZDMG, xxx, 688), but the reading is not certain.³ Ibn Duraid, 229, also mentions it as occurring as a personal name in the pre-Islamic period. The probabilities are that it was a military word introduced by the Romans into Syria and N. Arabia,⁴ whence it passed into the Aramaic dialects ⁵ and thence to

Arabia. It would have been borrowed in the sing. form which an Arabic plural was then formed.

آسْرً (Bashshara).

ي (Bashshara).
Of frequent occurrence, cf. ii, 23; iii, 20; iv, 137, etc.

To announce good news.

¹ So Fraenkel, Fremdw, 235, against Freytag and Rödiger, who claim that it is a direct borrowing from $\pi \acute{v} \rho \gamma o s$.

² But see the discussion in Krauss, Griechische Lehnwörter, ii, 143.

³ Müller in WZKM, i, 28.

⁴ Vollers in ZDMG, li, 312.

⁵ The Arm. μπιμη ω came probably through the Aramaic also. Cf. Hübschmann, Arm. Gramm, i, 393; Brockelmann in ZDMG, xlvii, 2.

⁶ So Sab.) ≥ ∏ and Eth. ♠♠€, but these apparently developed late under Jewish or Christian influence.

[?] And note اشر to go in unto a wife (ii, 183, only), with Heb. اشر membrum virile; Syr. إثارة per euphemismum de pudendis viri et foeminae.

The wider use of the root in the Qur'ān, however, is in the sense of to announce good tidings. Thus we have the verb مَشْرَى as above; يَشْرَى (v, 22; vii, 188, etc.), and مَشْرَدُ (vii, 55; xxv, 50, etc.), the bringer of good tidings: also مَشْرَدُ (ii, 209, etc.) with much the same meaning; أَشْرَى (lxxx, 39), rejoicing. This use, however, seems not to be original in Arabic but derived from the older religions. Thus Akk. bussuru, is to bear a joyful message: Heb.

The S. Semitic use of the word seems to be entirely under the influence of this Jewish usage. In Eth. the various forms and to bring a joyful message, kand to bring good tidings, that to be announced, and to good news, kand one who announces good tidings, are all late and doubtless under the influence of the Bible. So the S. Arabian) | X to bring tidings and | X to bring tidings (cf. ZDMG, xxx, 672; WZKM (1896), p. 290; Rossini, Glossarium, 119), are to be considered of the same origin, especially when we remember that the use of | X | I is in the Ralmān inscription. The Syr. I has suffered metathesis, but in the Christian Palestinian dialect we find to meach used just as in iii 20: ix 34 etc. and so lions =

preach, used just as $\dot{\tilde{}}$ in iii, 20; ix, 34, etc., and so $\dot{}$ is $\dot{}$ ευαγγέλιον, where again the influence is undoubtedly Jewish.

The probabilities are that the word was an early borrowing and taken direct from the Jews, though in the sense of to preach the influence was probably Syriac.²

(Batala) بَطَلَ

Occurs some thirty-six times in various forms. To be in vain, false.

¹ Also المَّاتِّةِ tidings = Ar. بشارة and بشارة, which latter, however, is not Qur'ānic. Cf. also now the Ras Shamra تركاح to bring good news.

2 As probably the Phlv. basarīā, PPGI, 95.

The passages in which it occurs are relatively late, and it is clearly a technical religious term for the nothingness, vanity, and falseness of that which is opposed to God's "... In particular it is used of idols, as in xvi, 74; xxix, 52, 67, etc., where it forcibly reminds us of the Hebrew use of אלילים and the τὰ μάταια of Acts xiv, 15.

Now as a matter of fact the Peshitta translates τὰ μάταια by 100, and, as Ahrens, Christliches, 38, points out, we seem to have here the origin of the Qur'anic, Whence probably the other forms were derived. Cf. the Eth. And, vanum, inanem, irritum.

(Ba'l).

xxxvii, 125.

Baal.

The word occurs in the Elijah story and as a proper name un-الياس doubtedly came to Muhammad from the same source as his الياس.

003 (TU)an

As this would seem to be from the Syr. we may conclude that is from the Syr. \(\sigma_{\sigma_1}\) On the question of the word in general the authorities differ. Robertson Smith² argued that the word was a loan-word in Arabia, but Nöldeke (ZDMG, xl, 174), and Wellhausen (Reste, 146), claim that it is indigenous. It is worthy of note that as-Suyūţī, Itq, 310,

states that رت meant رت in the dialects of Yemen and of Azd, and as such we find it in the S. Arabian inscriptions, e.g. Glaser, 1076, 2, Xo)X 10 "Lord of Teri'at" (see further Rossini, Glossarium, 116; RES, i, Nos. 184, 185). In any case from the Nabataean and N. Arabian inscriptions 3 we learn that the word was known in this sense in Arabia long before Muhammad's time. 4 Horovitz, KU, 101, thinks it came from Eth. (cf. Ahrens, Christliches, 38).

¹ So Horovitz, KU, 101, and see Rudolph, Abhängigkeit, 47 n.

Religion of the Semites (2 ed.), 100 ff.; Kinship, 210.
 See Cook, Glossary, 32; Lidzbarski, Handbuch, 240, 241; Ryckmans, Noms propres, i, 8, 54; Nielsen in HAA, i, 241.

⁴ In the Qur'an itself (xi, 75) it occurs in the sense of husband.

.(Ba'īr) بَعَــير

xii, 65, 72.

A full-grown camel.

It occurs only in the Joseph story, and Dvořák, Fremdw, 18, is doubtless right in thinking that its use here is due to Muḥammad's sources. In the Joseph story of Gen. xlv, 17, the word used is and in the Syr. (and in the Syr.); which means originally cattle in general, and then any beast of burden. It is easy to see how the word was specialized in Arabic to mean camel (Guidi, Della Sede, 583; Rossini, Glossarium, 116; Hommel in HAA, i, 82 n.), the usual beast of burden in that country, and as such it occurs in the old poetry. There seems no reason to doubt the conclusion of Dvořák, Fremdw, 46 (cf. Horovitz, JPN, 192), that Muḥammad's informant, hearing the word in the story as he got it from a Jewish or Christian source, passed the word on as though it had its specialized Arabic meaning of camel.

يغال (*Bighāl*). xvi, 8.

Mules. Plural of بَعْلُ .

اَلَةِ (Balad).

ii, 120; iii, 196; vii, 55, 56, etc. Also -xxv, 51; xxvii, 93; xxxiv, 14, etc.

Country, region, territory.

The verb \dot{M} in the sense of to dwell in a region is denominative, and Nöldeke recognized that \dot{M} in the sense of a "place where one dwells" was a Semitic borrowing from the Lat. palatium: Gk. $\pi \alpha \lambda \acute{\alpha} \tau \iota o \nu$. This has been accepted by Fraenkel, Fremdw, 28, and Vollers, ZDMG, li, 312, and may be traced back to the military occupation of N. Arabia.

النَّامِ (Bannā').

xxxviii, 36.

A builder.

The verb ito build occurs in the Qur'an along with certain formations therefrom, e.g. ceiled roof, and it would seem on the surface that is another such formation. Nöldeke, Mand. Gramm, 120, n., however, has a suggestion that it is a borrowing from Aramaic, whence on the other hand it passed into Middle Persian (cf. Herzfeld, Paikuli, Glossary, p. 156). Fraenkel, Fremdw, 255, is doubtful, but thinks that if it is a loan-word it comes from the Jewish TRID rather than from the Syr. Limmern, Akkad. Fremdw, 26, considers them all as borrowed from Akk. banū—to build, though the S. Arabian and its derivatives might suggest that the root developed independently in S. Semitic (Rossini, Glossarium, 115).

(Bunyān).

ix, 110, 111; xvi, 28; xviii, 20; xxxvii, 95; lxi, 4. A building or construction.

Again it would seem, on the surface, that this word also is from منتنى to build. Sprenger, Leben, i, 108, has noted that words of this form are un-Arabic, e.g. سبحان, فرُقان, قُرُبان, etc., and lead us to look for an Aram. origin. Fraenkel, Fremdw, 27, points

out that we have in Aram. בואירה beside ארוין beside אבוירה and in Syr. בואירה, meaning building. In Heb. also we find ביוין, but as Lagarde, Ubersicht, 205, shows, this is a borrowing from Aram. נישוט occurs in the old poetry so it was doubtless an early borrowing from Aramaic.

(Buhtān).

iv, 24, 112, 155; xxiv, 15; xxxiii, 58; lx, 12. Slander, calumny.

Only in Madinan passages.

It is usually taken from the confound, which occurs twice in the Qur'an, viz. ii, 260; xxi, 41 (LA, ii, 316; Rāghib, Mufradāt, 63), though we learn from the Lexicons that some took it from from the Syr., and Fraenkel, Vocab, 22, saw that was to be explained from the Aram. In , Syr. Lond to be or become ashamed, whence in and lond to make ashamed, a root connected with the Heb. 2712: Sab. Holl: Ar. i. The borrowing was doubtless from the Syr., where we have the parallel forms \(\frac{1}{2}\lambda \cos \frac{1}{2}\cos \fra

(Bahīma). v, 1; xxii, 29, 35.

Animal.

A very late word, occurring only in material from towards the very end of the Madina period, and used only in connection with legislation about lawful and unlawful meats. It is well known that

these food regulations were formed under Jewish influence, so that it is significant that the word in the Jewish legislation (Lev. xi) is The Toot of the word is probably a form DTD which we find in

Eth. Appen to be dumb, connected with Ar. and and hoth of which refer to incoherence or ambiguity of speech. The Lexicons, however, are troubled about the word (cf. LA, xiv, 323), and there is little doubt that it was a direct borrowing from the Jewish TIDIL.

ر ر. (Būr) بور

xxv, 19; xlviii, 12.

Ignorant.

The phrase قوم بور in these two passages was a complete puzzle to the Commentators. As we find a verb را to perish in xxxv, 11, 26, and the noun بور in xiv, 33, most of the early authorities endeavoured to explain بور from this and make it mean destruction, cf. Tab., Zam., Baid., and Bagh. on the verses. There was some philological difficulty over this, however, which as-Suyūtī, Itq, 311, endeavours to avoid by claiming that it is a dialectal form, meaning المعادلة in the dialect of 'Umān, a theory which seems also to have been held by al-Akhfash (LA, v, 153).

Hirschfeld, Beiträge, 40, suggests that it is the Aram. ما عام and like را الله (vii, 156, 158, etc.), is a translation of אור וועם דור (vii, 156, 158, etc.), is a translation of אור וועם דור וועם דור (vii, 156, 158, etc.) וועם דור וועם

¹ Rudolph, Abhängigkeit, 61; Horovitz, JPN, 193.

² Addai Sher, 30, suggests that it is from the Pers. بهران, which is absurd.

³ "Im Munde der Juden war אברן zweifellos ausserordentlich geläufig, nicht minder häufig wohl auch das aram. בוב Die Seltenheit des Ausdrucks im Korān trotz zahlreicher Gelegenheit ihn zu brauchen, zeigt aber, dass derselbe Muḥammad nicht sehr geläufig geworden ist, er wendet öfter das dasselbe besagende 'Ummij an, welches, wie Geiger bereits gefunden hat, die eigentliche arabische Übertragung von 'Ām hā'ārez darstellt," cf. Geiger, 28.

person, e.g. Yoma, 37a, בור הרי זה בור המהלך בעד הרי זה בור המהלך בעד הרי זה בור "he who walks ahead of his teacher is a boor", or Pirqe Aboth, ii, 6—אטה היא "No boorish fellow fears sin", and corresponds with the Aram. אין בור ירא בארא האסטונים של "No boorish fellow fears sin", and corresponds with the Aram. אין בור ירא בירא האסטונים וויי און בירא בירא בירא האסטונים וויי און בירא האסטונים וויי און

Precisely similar in meaning, however, is the Syr. 1300, as when Paul in 2 Cor. xi, 6, says. Alpha, "uncultured am I in speech (but not in knowledge)"— $i\delta\iota\dot{\omega}\tau\eta s$ $\tau\hat{\varphi}$ $\lambda\dot{\delta}\gamma\varphi$, referring to his difficulties with the Greek tongue. So Ephraem uses Hage 1300, and Mingana, Syriac Influence, 93, thinks that the

Qur'ānic بور is of Syr. rather than Jewish origin. It is really impossible to decide. The word occurs in the old poetry, e.g. Hassān (ed. Hirschfeld, xcvi, 2), and a verse in LA, v, 153, so it was apparently an early borrowing.

(Biya'). xxii, 41.

Plu. of بيعتة a place of worship.

It was early recognized as a foreign word (as-Suyūtī, Itq, 320; Mutaw, 46), and is said by al-Jawālīqī, Mu'arrab, 35, to be a borrowing from Persian. One is at a loss to know why al-Jawālīqī should think it was Persian, when it is so obviously the Syr. [Accept] unless perhaps we may suggest that he knew of Syrian churches in Persian territory called by this name and jumped to the conclusion that it was a Persian

word. Syr. ביצה is originally an egg (cf. Ar. ביצה; Heb. ביצה; Heb. ביצה; Aram. ביצה), and then was used metaphorically for the top of a rounded arch—מבאל נספס ניסול, and so for the domed buildings used for worship.

The word was well known in pre-Islamic times, being found in the S. Arabian inscriptions,² and occurring not infrequently in the old

¹ This has been generally recognized, of. Sprenger, Leben, iii, 310, n.1; Fraenkel, Vocab, 24; Frendw, 274; Rudolph, Abhängigkeit, 7; Cheikho, Nagrāniya, 201.

² XoII in the Abraha inscription, CIS, iv, No. 541, ll. 66 and 117.

poetry (e.g. Diwan Hudh., ed. Kosegarten, 3, 1.5), and may be assumed to have entered Arabic from the Mesopotamian area. It is interesting that the traditional exegesis of the Qur'an seems to favour the word in xxii, 41, being referred to معبد النصارى, though some thought it meant معبد النصارى, cf. Zam., Baid., Tab., on the passage, and TA, v, 285; as-Sijistānī, 65.

آلت (Tāba).

Occurs very frequently.

To repent towards God.

Besides the verb تُوْبَـة should be noted تُوْبَـة and تَوْبَـة and تُوْبَـة and تُوْبَـة repentance, and تَوَّابَ the relenting, used as a title of Allah.

The word is undoubtedly a borrowing from the Aramaic (cf. Halévy in JA, ser. vii, vol. x, p. 423), for the Semitic root which appears in Heb. as $\square \mathbb{Z}$, is in S. Semitic found as Sab. $\square \mathbb{Z}$; Ar. $\square \mathbb{Z}$ and only normally appears with initial \square in Aram. $\square \mathbb{Z}$; Syr. $\square \mathbb{Z}$. The Ar. $\square \mathbb{Z}$, particularly in the derived sense of recompense, is used not infrequently in the Qur'ān, cf. iii, 139; iv, 133; xviii, 42, etc.

Fraenkel, Vocab, 22, noted that the word was Aram. but did not inquire further as to its Jewish or Christian origin. The balance of probability seems in favour of Hirschfeld's suggestion, Beiträge, 39, that it is of Jewish origin, though in face of Syr. 1202 and 122 penitent ($\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ penitence, one cannot absolutely rule out the possibility of a Christian origin. Horovitz, JPN, 186 lists it among those words of whose origin, whether Jewish or Christian, it is impossible to decide.

¹ So Frendw, 83; PSm, 4399; Massignon, Lexique technique, 52; Fischer, Glossar, 18.

² See also Pautz, Offenbarung, 157, n. 4.

(Tābūt). تَأْبُوتٌ

ii, 249; xx, 39.

An ark, or chest.

In ii, 249, ארנן means the Ark of the Covenant of the time of Samuel and Saul, the Heb. ארון, and in xx, 39, the Ark of papyrus, the אורן, in which the infant Moses was committed to the water.

The Muslim authorities invariably treat it as an Arabic word, though they were hopelessly at sea as to its derivation, some deriving it from ثبت (LA, i, 227; TA, i, 161); some from ثبت (LA, ii, 322; Siḥāḥ, sub voc.); others from ثبة (Ibn Sīda in TA, ix, 381), while 'Ukbarī, Imlā', 69, frankly says—گيمرف له اشتقاق—X.

The ultimate origin, of course, is Egyptian db3.t, whence came the Heb. $\Box \Box \Box$, which is used for Noah's ark in Gen. vi, 14; ix, 18 (Gk. $\kappa\iota\beta\omega\tau\delta_5$), and the ark of papyrus in which Moses was hidden (Gk. $\theta\iota\beta\eta$). In the Mishna $\Box \Box \Box$ is used for the Ark of the Covenant, especially in the phrase "coming before the Ark" for prayer, cf. Mishna Berak, v, 4, $\Box \Box \Box \Box \Box \Box$, and on this ground Geiger,

44, would derive $\ddot{}$ from the Aram. Note is consistently used in the Targums and Rabbinic literature for 727. Geiger has been followed by most later writers, but Fraenkel, Vocab, 24, pointed out that the correspondence is even closer with the Eth. \not 7, and Nöldeke, Neue Beiträge, 49, agrees, although he admits the possibility of a derivation from the Aramaic. A strong point in favour of the Abyssinian origin is the fact that not only is \not 1 used to translate $\kappa\iota\mathcal{B}\omega\tau\delta$ in Gen. vi, 14, etc. (cf. Jub. v, 21), but is also the usual word

¹ Zimmern, Akkad. Fremdw, 45, disputes this Egyptian origin and suggests a connection with the Akkadian word tēbītu, but see Yahuda, Language of the Pentateuch, p. 114, n. 2.

^{. &}lt;sup>2</sup> Von Kremer, Ideen, 226 n.; Sprenger, Leben, ii, 257 n.; Fleischer, Kleinere Schriften, i, 176 n.; Hübschmann, ZDMG, xlvi, 260. The Arm. பெயியாய் (Hübschmann, Arm. Gramm, i, 153) is from the Pers. ் المراقبة, but this is itself a direct borrowing from Arabic. Geiger had been preceded in this suggestion by de Sacy in JA, 1829, p. 178.

³ So Fischer, Glossar, 17.

for the Ark of the Covenant (cf. Ex. xxv, 10), and is still used in the Abyssinian Church for the box containing the sacred books and vessels.¹

The philologers would derive the word from to follow, and explain the title as meaning that each king followed his predecessor, cf. Bagh. on xliv, 36.

Fraenkel, Vocab, 25, connected it with the Eth. 4-10 strong, manly, and Nöldeke in Lidzbarski's Ephemeris, ii, 124, supports the connection. The word itself, however, is clearly S. Arabian, and occurs in the inscriptions in the compound names $1h \circ \Pi X$, $\circ \Pi X + 1h$, $\Pi X \circ \Pi X$, etc. Hartmann in ZA, xiv, 331-7, would explain it from $\circ X\Pi = 2\Pi X$, but this seems very unlikely, and everything is in favour of the other derivation. The word was apparently well known in pre-Islamic Arabia, for it occurs not infrequently in the old poetry.

Glossarium, 258.

It is the verbal noun from بَرِّبَ an intensive of بَرِّبَ to break or destroy, other forms from which are found in vii, 135, مَثَبِّرُ ; and lxxi, 29, مَثَبِّرُ as-Suyūtī, Itq, 320, tells us that some early authorities thought that it was Nabataean. By Nabataean he means Aramaic, and we do find Aram. المَانِيَّةُ : Syr. مُلِّدُ , to break, which are the equivalents of Heb.

¹ Dufton, Narrative of a Journey through Abyssinia, London, 1867, p. 88.

² Lidzbarski, Ephemeris, i, 224, says: "Ich halte diese Erklärung für möglich, nicht wie Hartmann und Mordtmann für gesichert." See also, Glaser, Altjemenische Studien, i, 3; Rossini, Glossarium, 256; Ryckmans, Noms propres, i, 319.

<sup>See Horovitz, KU, 102, 103.
See Mordtmann, Himjar. Inschr, 74; D. H. Müller, Hof. Mus, i, l. 26; Rossini,</sup>

Eth. And. This is fairly clear evidence that Ar. is a secondary formation and in all probability from the Aram. as Fraenkel, Vocab, 25, noted (so Ahrens, Christliches, 27).

تجارة (Tijāra).

from this verb.

ii, 15, 282; iv, 33; ix, 24; xxiv, 37; xxxv, 26; lxi, 10; lxii, 11. Merchandise.

It will be noticed that the word occurs only in late passages. In three passages (ii, 15; iv, 33; xxiv, 37) it bears the sense of trafficking rather than merchandise or the substance of traffic, and this latter is perhaps a derived sense. The word "merchant does not occur in the Qur'an, nor any derived verbal form.

There can be no doubt that the word came from the Aram. Fraenkel, Fremdw, 182, thinks that was formed from the verb which is a denominative from أَجُر , the form which he thinks was originally borrowed from Aram. In view, however, of the Aram. Aram. Syr. المنافعة إلى المنافعة إلى المنافعة إلى المنافعة إلى المنافعة إلى المنافعة إلى المنافعة ال

That the borrowing was from the Aram. is clear from the fact that the original word was the Akk. tamkāru or tamgāru, whence comes the Armen. βωίμωρ or βωίμωρ, so that in the Aram.

merchant, i.e. "one who traffics", would be formed as a participle

¹ Zimmern, Akkad. Fremdw, 16. ² Hübschmann, Arm. Gramm, i, 303.

the doubled I represents an original I, which we find still unassimilated in the Mand. *THINT. The word was well known in Arabia in pre-Islamic days, as is clear from the fact that we find both *TIT meaning merchant and *TIT meaning commerce in the N. Arabian inscriptions, occurs commonly enough in the old poetry, particularly in connection with the wine trade.

تَحَلَّى (Tajallā). vii, 139; xcii, 2. To appear in glory.

The simple verb לבל to make clear, is cognate with Heb. אול to uncover; Aram. אול; Syr. און to reveal; and Eth. און to manifest, explain; and Form II, خلّف to reveal, to manifest occurs in vii, 186;

xci, 3. The form , however, which is used once of God revealing Himself to Moses at Mt. Sinai, and once of the brightness of oncoming day, seems to have been formed under the influence of Syr. which, as Mingana, Syriac Influence, 86, points out, had become specialized in this sense, and may have been known in religious circles at Mecca and Madina in this technical sense. It is at least suggestive that LA, xviii, 163, uses only Hadith in explanation of the word.

(Tasnīm).

lxxxiii, 27.

Tasnim-name of a fountain in Paradise.

The exegetes derive the word from to raise, Form II of to be high, and the fountain is said to be called because the water is carried from it to the highest apartment of the Pavilion, cf. Zam. on the passage, and Tab. quoting Mujāhid and Al-Kalbī; also LA,

de Vogüé, Syrie Centrale, No. 4; Cook, Glossary, 119.
 Fraenkel, Fremdw, 158, 182; D. H. Müller, in WZKM, i, 27; and note LA, v, 156, with a verse from Al-A'shā.

a word that was strange to the exegetes, and which lent itself to explanation as a form . There is no occurrence of the word earlier than the Qur'an, and apparently nothing in the literature of the surrounding peoples from which we can derive it, so Nöldeke is doubtless right when in his Sketches, 38, he takes the word to be an invention of Muhammad himself.

xxv, 35.

An explanation or interpretation.

The exegetes naturally take it as the verbal noun from فسنَ to explain, Form II of فسنَ to discover something hidden. Fraenkel, Fremdw, 286, however, thinks that in this technical sense فسنَ is a borrowing from the Syr. عند to expound, make clear, which is very commonly used in early Syriac texts in the sense of interpretation of Scripture. This sense of to solve, to interpret from the Aram. المنابعة is doubtless is a loan-word from Aram.

Halévy, JA, viie ser., vol. x, p. 412, thinks that he finds the word interpreter in the Safaite inscriptions, which, if correct, would point to the pre-Islamic use of the root in this sense in N. Arabia.

(Tannūr) تَنْورْ

xi, 42; xxiii, 27.

Oven.

It was early recognized by the philologers as a word of foreign origin. al-Aşma'î, according to as-Suyūṭī, Muzhir, i, 135, classed it as a

¹ Zimmern, Akkad. Frendw, 68, however, would derive the Aram. forms from Akk. pašāru. See also Horovitz, JPN, 218.

Persian loan-word, which was also the opinion of Ibn Duraid, as we learn from al-Jawālīgī, Mu'arrab, 36.1 ath-Tha'ālibī, Figh, 317, gives it in his list of words that are common to both Persian and Arabic, and Ibn Qutaiba, Adab al-Kātib, 528, quotes Ibn 'Abbās as saying that it was one of those words which are common to all languages.2 Some, however, argued for its being an Arabic word from its being an Arabic word voc., explains it—"It is said to be Arabic from أور or الله and that its original form was و on the measure تنو ور then the was given hamza because of the weight of the damma on it, and then the hamza ". تنور so that it became, so that it became, ". تنور This was not looked on with favour by the philologers, however, for we read in TA, iii, 70, "As for the statements about تقور being from or ور and that the نور is an augment, it is all wrong, and Ibn 'Uşfür pointed this out clearly in his book Al-Mumatti' as others have done." This judgment of the philologers is vindicated by the fact that فَعُولُ is not a genuine Arabic form at all.3

The Commentators differ among themselves as to the meaning of the word, some taking it to mean the "surface of the earth", or "the highest part of the earth", or "morning light", or "oven" (cf. Tab. on xi, 42). That the word does mean *oven* is evident from its use in the old poetry, e.g. Ḥamāsa, 792.

"Is it a loaf which a Nabataean woman bakes in her oven till the crust rises,"

or a verse in $Agh\bar{a}n\bar{i}$, iii, 16, l. 7. The Lexicons agree that this is the original meaning, cf. Jawharī, sub voc., and LA, v, 162.

Fraenkel, Fremdw, 26, suggested that the word came into Arabic

al-Jawālīqī is the source of as-Suyūţī, Itq, 320; Mutaw, 46; and al-Khafājī, 52.

² So al-Laith in LA, v, 163, and see the comment of Abu Mansur therein.

³ Roncevalles in Al-Machriq, xv, 949, and see LA, v, 163.

from the Aram.¹ In the O.T. The occurs frequently for furnace or oven, i.e. the Gk. $\kappa\lambda i\beta\alpha\nu\sigma s$, and the form in the Aram. Targums is RTHE, corresponding with the Syr. lical of the Peshitta and ecclesiastical writings (PSm, 4473). It also occurs as tinūru in Akkadian,² a form which Dvořák takes to be a borrowing from the Heb.

set of words, Aram. NITA; Syr. [102]; Eth. 7.7; Ar. $\dot{\nu}$, with which group D. H. Müller would associate the Akk. u-dun-tum. With it again is to be connected yet another set of words—Aram. NITA; Syr. [112] smoke; Eth. $\dot{\tau}$? = $\dot{\alpha}\tau\mu$ is vapour, and Mand. NITA furnace.

As the root is not original in any Semitic language, we may turn to the theory of Perisan origin suggested by the Muslim philologers.

Fraenkel, indeed, though he claims that the Ar. "iii is a borrowing from the Aram., yet thinks that the Aram. word itself is of Iranian origin. In Avestic we find the word word tanura (cf. Vendidad, viii, 254), and in Phlv. it is "o meaning baking oven. The word, however, is no more Iranian than it is Semitic, and as Dvořák and Hurgronje point out, the Iranian scholars treat it as a loan-word from Semitic. Now the word occurs also in Armenian, cf. [Interpoven, and [Interpowen] a bakery, where Hübschmann takes it as a borrowing from Iranian, and Lagarde as a borrowing from Semitic.

The truth would seem to be that it is a word belonging to the

The Muhit, sub voc., says that some authorities considered it as of Hebrew or Syriac origin, but he does not mention these, and as he explains it as due to the combination of \dot{v} and \dot{v} , one may suspect that he is merely copying from the old American translation of Gesenius' Hebrew Lexicon. Guidi, Della Sede, 597, noted its foreign origin.

² Zimmern, Akkad. Fremdw, 32.

³ Zeitschrift für Keilschriftforschung, i, 119 ff. D. H. Müller, WZKM, i, 23, is nearer the mark, however, in suggesting that TIC is a borrowing from Mesopotamia from an older form tannūra.

⁴ Fremdw, 26, cf. also Nöldeke, Sasaniden, 165.

⁵ West, Glossary, 121.

⁶ Dvořák, op. cit.; Hurgronje, WZKM, i, 73. Cf. Bartholomae, AIW, 638; Haug, Parsis, 5; Justi, Handbuch der Zend-Sprache, 1864, p. 132; Spiegel, ZDMG, ix, 191.

⁷ Arm. Gramm, i, 155.

⁸ Zur Urgeschichte der Armenier, 1854, p. 813, and Armenische Studien, 1877, No. 863.

pre-Semitic and pre-Indo-European population of the area which has been taken over into both groups in its original form and with its original meaning.¹ If this is so then there is no reason why the Arabs might not have obtained the word from this primitive source, and not through the Aramaic.

(Tawwāb). تَوَّالَبُ

ii, 35, 51, 122, 155; iv, 20, 67; ix, 105, 119; xxiv, 10; xlix, 12; cx, 3.

The Relenting one.

One of the names of God, used only of Him in the Qur'an and only in Madinan passages.

The Muslim authorities take it as a formation from J. We have already seen, however, that J is a borrowed religious term used by Muhammad in a technical sense, and Lidzbarski in SBAW, Berlin 1916, p. 1218, argues that J instead of being a regular Arabic formation from the already borrowed J, is itself a distinct borrowing from the Aram. The Akk. taiaru, he says, was borrowed into Aram., e.g. into Palmyrene, and the Mand. NIN is but a rendering of the same word. Halévy, JA, viic ser., vol. x, p. 423, would recognize the word in IN of a Safaite inscription, and if this is correct there would be clear evidence of its use in N. Arabia in pre-Islamic times.

يَوْرَاةٌ (Taurāh).

iii, 2, 43, 44, 58, 87; v, 47-50, 70, 72, 110; vii, 156; ix, 112; xlviii, 29; lxi, 6; lxii, 5.

The Torah.

¹ It may be noted that the word occurs also in Turkish تُنُور; Turkī, tanur; Afghan, tanārah. See also Henning in BSOS, ix, 88.

It is used as a general term for the Jewish Scriptures, but particularly as associated with Moses, and in a few passages (iii, 44, 87; lxi, 6, etc.) it seems to have the definite sense of $\delta \nu \delta \mu \rho s$. With the possible exception of vii, 156, it occurs only in Madinan passages.

Clearly it represents the Heb. 17717, and was recognized by some of the early authorities to be a Hebrew word, as we learn from az-Zajjāj in TA, x, 389; and Bagh. on iii, 2. Some, however, desired

on iii, 2, scouts, though it is argued at length in LA, xx, 268, and accepted without question by Rāghib, Mufradāt, 542. Western scholars from the time of Marracci, Prodromus, i, 5, have recognized it as a borrowing direct from the Heb., and there is no need to discuss the possible Aram. origin mentioned by Fraenkel, Vocab, 23. The word was doubtless well known in Arabia before Muhammad's time, cf. Ibn Hishām, 659.

 $(T\overline{\imath}n)$. xev, 1. Fig.

That the word has no verbal root and was a primitive borrowing was noted by Guidi, Della Sede, 599, with whom Fraenkel, Frendw, 148, agrees. The borrowing was probably from the Aram. In Heb. we have 1777, and in Phon. 777 which appears to have been vowelled 1777, but the Aram. 8377, Syr. 122, which occur beside the forms 8777 and Syr. 1212 (usually contracted to 1212, then 122,

¹ Hirschfeld, Beiträge, 65, would go further. He says: "Der Begriff Torā ist im Koran bekanntlich möglichst weit zu fassen, so dass auch Mischnah Talmud. Midrasch und Gebetbuch darunter zu verstehen sind." Geiger, 46, on the other hand, would limit the meaning of the word to the Pentateuch. It should be remembered, however, that both in Jewish and Christian circles the "Law" frequently stood for the whole O.T. Cf. 1711 in Sanh., 91b, and the N.T. use of $\delta \nu \delta \mu os$ in Jno. x, 34; 1 Cor. xiv, 21. Cf. 2 Esdras, xix, 21, and Mekilta, Beshallah, 9 (ed. Friedmann, p. 34b).

² So de Sacy, JA, 1829, p. 175; Geiger, 45; von Kremer, Ideen, 226 n.; Pautz, Offenbarung, 120, n. 1; Hirschfeld, Beiträge, 65; Horovitz, KU, 71; JPN, 194; Margoliouth, ERE, x, 540.

³ Fischer, Glossar, 18a, however, suggests that it may be a mixed form from the Heb. הורה and Aram. אוריא; cf. also Ahrens, ZDMG, lxxxiv, 20, and Torrey, Foundation, 51.

⁴ D. H. Müller, WZKM, i, 26, and see Lagarde's discussion in GGA, for 1881.

cf. Akk. tittu), give us the form we need, and which may also be the origin of the Iranian form found in Phlv. 1910, which Haug, PPGl, 217, takes to be a mispronunciation of 1900 $t\bar{t}n$ = ficus. The word occurs in the old poetry and was doubtless well known in pre-Islamic Arabia (cf. Laufer, Sino-Iranica, 411).

ُ ايلة (Jābia).

xxxiv, 12.

A cistern.

It occurs in the Qur'an in the Solomon story, in the plu. form جَوَا بِي which is modified from جَوَا بِي used of the "deep dishes like cisterns". جفان کالجواب, which the Jinn made for Solomon.

Fraenkel in Beit. Ass, iii, 74, 75, points out that it is from the Syr.

Ass, iii, 74, 75, points out that it is from the Syr.

The for is not without parallels, as Fraenkel shows, cf.

That the word was known in pre-Islamic Arabia is clear from a verse of al-A'shā in Kāmil, 4, 14.

(Jālūt) جَالُوتُ

ii, 250-2.

Goliath.

There was very general agreement among the Muslim authorities that the name was not Arabic, even Rāghib, Mufradāt, 94, agreeing that غبى لا اصل له في العربية; cf. also al-Jawālīqī, Mu'arrab, 46; LA, ii, 325; TA, i, 535.

clearly جالوت is an attempt to reproduce the Heb. آجياً of the O.T. narrative, of which the Qur'anic story is obviously a garbled

¹ From *tintu, see Zimmern, Akkad. Fremdw, 55.

² Fraenkel, Fremdw, 275; referring to Nöldeke, Mand. Gramm, 38, n. 2; Hoffmann in ZDMG, xxxii, 748, and of. Hamāsa, 244 (قصبوس and عصبوس).

Like the Aram. אול (Syr. בסבע), the word דלות) means an exile, and in the Talmud (e.g. Sukkah, 31a), the Exilarch is called אול היים, so Horovitz, KU, 106, suggests that this היים היים, which must have been commonly used among the Jews of Arabia, may have become confused in Muhammad's mind with the היים of the Biblical story, and so have given rise to جالوت. In any case we are safe in attributing the introduction of the name to Muhammad himself, for no trace of it can be found in pre-Islamic days.

ين , (Jubb). xii, 10, 15. A well, or cistern.

The word is usually taken as a derivation from to cut off, though exactly how it is to be derived from this root is not clear. Rāghib, Mufradāt, 82, gives an alternative explanation, that it is so called because dug out of the جبوب, i.e. rough ground.

It is used only in the Joseph story, where in the O.T. we have

¹ Geiger, 182; Sycz, Eigennamen, 44.

² Which indeed was borrowed into Armenian. Cf. quqn-[-] (Hübschmann, Arm. Gramm, i, 301).

³ It occurs in a verse of the Jewish poet as-Samau'al, but Nöldeke, ZA, xxvii, 178, shows that the verse in question is post-Islamic and under Qur'anic influence.

زبت (*Jibt*). iv, 54. Jibt.

It occurs only along with the Ethiopic word الماغوت in the sentence "they believe in Jibt and Ṭāghūt". The exegetes knew not what to make of it, and from their works we can gather a score of theories as to its meaning, whether idol—منحر, or priest—ماحر, or sorcery—ماحر, or Satan, or what not. It was generally agreed that it was an Arabic word, Baid., e.g., claiming that it was a dialectal form of بحبس, a theory that was taken up by Rāghib, Mufradāt, 83, and others. Some of the philologers, however, admitted that it was a foreign word (cf. Jawharī, sub voc., LA, ii, 325), and from as-Suyūtī, Itq, 320, we learn that some of them even knew that it was Ethiopic.

Margoliouth in ERE, vi, 249, suggested that it was the $\gamma\lambda\nu\pi\tau\acute{\alpha}$ of the LXX from $\gamma\lambda\acute{\nu}\phi\omega$ to carve or engrave, which is used to translate 700 in Lev. xxvi, 1. This assumes that its meaning is very much the same as Tāghūt, i.e. idol, and this has the weight of evidence from the Commentators in its favour. It is a little difficult, however, to see how the Greek word could come directly into Arabic without having left any trace in Syriac. It is more likely that as-Suyūṭī's authorities were right for once, and that it is an Abyssinian word.

¹ Bräunlich, *Islamica*, i, 327, notes that it is a borrowed term. Cf. also Zimmern, *Akkadische Frendwörter*, 44. It is also the origin of the Arm. qn-μ; cf. Hübschmann, i, 302.

غيس itself is a foreign word according to al-Khafājī, 58. Vollers, ZDMG, li, 296, says it is from $\gamma \psi \psi \circ s$.

³ Jawharl's clinching argument is that τ and $\bar{\omega}$ do not occur as the first and last radicals of any genuine Arabic word.

This has been recognized by Dvořák, Frendw, 50, and by Nöldeke, Neue Beiträge, 48, who shows that $h\mathcal{P}h$: \mathfrak{I} : $\theta \in \mathfrak{d}$ $\pi p \circ \sigma \phi \alpha \tau o s$, and in \mathfrak{I} ? we have the form we need.

ر (*Jibrīl*). ii, 91, 92; lxvi, 4. Gabriel.

Always as the Angel of Revelation, and by name only in Madinan passages. (There is possibly a reference to his name בנבריאל = "mighty one of God", in liii, 5, "one mighty in power.")

There was considerable uncertainty among the early authorities as to the spelling of the name, for we find غيريل ; جبريل , and even جبرين as-Suyūtī, Muzhir, i, 140, notes that these variants point to its non-Arabic origin,² and this was admitted by some of the philologers, cf. Tab. on ii, 91; al-Jawālīqī, 144, and al-Khafājī, 60.

The ultimate origin, of course, is the Heb. Think, and in Dan. viii, 16; ix, 21, Gabriel is one of the high angels and the agent of Revelation, just as he is in the Qur'an. There is, however, the possibility that the Gabriel of the Qur'an is of Christian rather than Jewish origin, and the form which is found in the Christian Palestinian dialect, gives us the closest approximation to the usual Arabic form.

There is some question how well the name was known in Arabia before Muḥammad's time. Gabriel was known and honoured among the Mandaeans,⁴ and this may have been a pre-Islamic element in their faith. The name occurs also in verses of poets contemporary with Islam, but seems there to have been influenced by Qur'anic

¹ Vide al-Jawālīqī, Mu'arrab, 50, and Baid. and Zam. on ii, 91.

² See also Ibn Qutaiba, Adab al-Kātib, 78.

³ Schulthess, Lex. 34.

⁴ Brandt, Mandaer, 17, 25; L'dzbarski, Johannesbuch, xxvi. It is interesting to note that Gabrāīl occurs in a Persian Manichaean fragment from Turfan; cf. F. Müller, SEAW, Berlin, 1904, p. 351, Salemann, Manichaeische Studien, i, 63.

usage. Cheikho, Naṣrāniya, 235, gives an instance of a personal name containing the word, but Horovitz, KU, 107, rightly insists on the incorrectness of this. Muḥammad seems to have been able to assume in his Madinan audience some familiarity with the name, and the probabilities are that it came to him in its Syr. form.

xxxvii, 103.

The temple, or side of forehead.

The sole occurrence of the word is in the story of Abraham preparing to sacrifice his son, when he laid him down on his forehead. The exegetes got the meaning right, but neither they nor the Lexicons have any satisfactory explanation of the origin of the word from

Barth has suggested an Aramaic origin. All means brow or eyebrow, and is fairly common in the Rabbinic writings. Similarly is eyebrow and a commonly used word. From either of these it may have been an early borrowing into Arabic.

Tribute.

The word is used in a technical sense in this passage which is late Madinan, and looks very much like an interpolation in the Qur'an reflecting later usage.

In later Islam جزية was the technical term for the poll-tax imposed on the Dhimmis, i.e. members of protected communities (cf. as-Sijistānī,

101). It is usually derived from جزى, and said to be so called because it is a compensation in place of the shedding of their blood (so Rāghib, Mufradāt, 9ì; LA, xviii, 159). It is, however, the Syr. المالة على على المالة على الما

¹ Tulaiha, one of Muhammad's rival Prophets, claimed support from Gabriel (Tab, Annales, i, 1890, Beladhorī, 96), but this may have been in imitation of Muhammad, though the weight of evidence seems to point to his having come forward quite independently as a preacher of higher religion.

capitation or poll-tax, which though not a word of very common use (PSm, 695, 696), was nevertheless borrowed in this sense into Persian as , as Nöldeke, Sasaniden, 241, n., points out.

On the ground of a word XIX7 in a Minaean text (Glaser, 284, 3) which may mean tribute, Grimme, ZA, xxvi, 161, would take a borrowing from S. Arabia, but in the uncertainty of the correct interpretation of this text, it seems better at present to content ourselves with Fraenkel, Frendw, 283, in holding to an Aramaic origin.²

Wrappers. Plu. of جاباب, a large outer covering worn by women. It is as an article of women's attire that it is mentioned in the Qur'an, though the Lexicons differ considerably as to the exact meaning (cf. LA, i, 265).

The difficulty of deriving the word from is of course obvious, and Nöldeke, Neue Beiträge, 53, recognized it as the Eth. 7A11, from 7A11 to cover or cloak, which is quite common in the oldest texts. It was apparently an early borrowing, for it occurs in the early poetry, e.g. Div. Hudh, xc, 12.

v, 94; xxxiii, 5, 51, etc.; some twenty-five times.

Sin, wrong, crime.

A favourite Madina word, occuring only in late passages. The favourite phrase is λ , and it is used as a technical term in Muḥammad's religious legislation.

The Lexicons give no satisfactory explanation of the word, though

¹ Vullers, Lex, ii, 999.

² Cf. Schwally, *Idioticon*, 17.

³ Horovitz, KU, 62, n.

they apparently treat it as a genuine Arabic formation. As Hübschmann showed in 1895 in his *Persische Studien*, 162, 212, it is the

Pers. ἐν΄,¹ through the Pazend gunāh (Shikand, Glossary, 247) from Phlv. ἐνιπᾶs,² a crime or sin (as is obvious from the Arm. ἐνων = ἀμάρτημα in the old Bible translation),³ and the fact that venāh still occurs in one of the Persian dialects as a direct descendant from the Phlv. ὑνη,⁴ which is related to Skt. বিৰাম vinaça and is quite a good Indo-European word. In Phlv. the word is used technically just as in the Qur'ān, and we find such combinations as ὑνην ανίπᾶs = sinless (PPGl, 77); ὑνην νίπᾶskārīh = sinfulness, iniquity (West, Glossary, 248); and ὑνην νίπᾶskār = a criminal, sinner (PPGl, 225). ⁵

The word was borrowed in the pre-Islamic period and occurs in the old poetry, e.g. in the Mu'allaqa of al-Hārith, 70, etc., and was doubtless adopted directly into Arabic from the spoken Persian of the period, for the word is not found in Syriac.

بنة (Janna).

Of very frequent occurrence. Cf. ii, 23, 33, 76, etc. Garden.

It is used in the Qur'an both of an earthly garden (liii, 16; xxxiv, 14; ii, 267, etc.), and particularly as a name for the abode of the Blessed (lxix, 22; lxxxviii, 10, etc.).

In the general sense of garden, derived from a more primitive meaning, enclosure, the word may be a genuine Arabic inheritance from primitive Semitic stock, for the word is widespread in the

¹ Vollers hesitatingly accepts this in *ZDMG*, 1, 639 (but see p. 612, where he quotes it as an instance of sound change), and it is given as a Persian borrowing by Addai Sher, 45.

² Hübschmann, Persische Studien, 159, and Haug in PPGl, 225. Cf. West, Glossary, 247, Nyberg, Glossar, 243.

³ Hübschmann, Arm. Gramm, i, 248.

⁴ Horn, *Grundriss*, 208. Kurdish *gunāh* cannot be quoted in illustration as it is a borrowing from Mod. Persian.

⁵ The Pazend has similar combinations, e.g. gunâhî, sinfulness; gunâhkâr, sinfulness; gunâhkârî, culpability; gunâh-sâmânihâ, proportionate to the sin; ham-gunâh (cf. Phlv.) accomplice (Shikand, Glossary, 247).

Semitic area, e.g. Akk. gannatu¹; Heb. [7]; Aram. [7]; Syr. [A]; Phon. [1]]; Eth. 777, though perhaps it was a peculiar N. Semitic development, for Nöldeke, Neue Beiträge, 42, would derive both the Ar. [7] and Eth. 777 from a N. Semitic source. (See also Fischer, Glossar, 22b, and Ahrens, Christliches, 27.)

In any case in the meaning of Paradise it is certainly a borrowing from the Aram. and in all probability from the Syr.⁴ where we find it specialized in this sense. This Christian origin was vaguely felt by some of the Muslim philologers, for as-Suyūtī, *Mutaw*, 51, says that

Ibn Jubair stated that خنة عدن was Greek, and in the $Itq\bar{a}n$ he says that when Ka'b was asked about it he said that in Syriac meant vines and grapes. The word in the sense of garden occurs frequently in the old poetry, but in the sense of Paradise only in verses which have been influenced by the Qur'an, as Horovitz, Paradies, 7, shows. In this technical sense it would thus have been adopted by Muḥammad from his Jewish or Christian environment (Horovitz, JPN, 196, 197).

آثرُ (Jund).

Some twenty-nine times in various forms. Cf. ii, 250; ix, 26, etc. Host, army, troop, force.

The word has no verbal root in Arabic, the verbs in to levy troops, and indeed is evident from the treatment of the word in the Lexicons (cf. LA, iv, 106).

¹ Zimmern, Akkad. Fremdw, 40.

² Perhaps also 71; see Harris, Glossary, 94, and the Ras Shamra, 71.

³ D. H. Müller, however, in WZKM, i, 26, opposes the idea that in the general sense of garden it is an Aram. borrowing, as Fraenkel like Nöldeke holds. He points to the وادى الجنات mentioned by Hamadāni, 76, l. 16, and the place ملح الجنات, as proving the existence of the word in S. Arabia. These, however, may be merely translations of older names.

⁴ Fraenkel, Fremdw, 148; Mingana, Syriac Influence, 85. Horovitz, Paradies, 7, however, makes a strong plea for a Jewish origin on the ground that דָן עדן is commoner for Paradise in the Rabbinic writings than in Syriac.

It is clearly an Iranian borrowing through Aram. as Fraenkel, Vocab, 13, notes, on the authority of Lagarde, GA, 24.1 Phlv. 3 y gund, meaning an army or troop,2 is related to Skt. It vrinda,3 and was borrowed on the one hand into Arm. quality army,4 and Kurdish village, and on the other into Aram. where we find the NTIII of the Baby. Talmud, the Mand. NTIII (Nöldeke, Mand. Gramm. 75), and, with suppression of the weak n, in Syr. 120. The word may possibly have come into Arabic directly from the Iranian, but the probabilities are that it was through Aramaic.5 In any case it was an early borrowing, for the word is found in the old poetry, e.g. in al-A'shā (Geyer, Zwei Gedichte, i, 24 = Dīwān, i, 56) and 'Alqama.

Jahannam).

Occurs some seventy-seven times. Cf. ii, 202.

Hell.

The fact that it was indeclinable as used in the Qur'an early put the philologers on the track of it as a foreign word (al-Jawālīqī, Mu'arrab, 47, 48; LA, xiv, 378; Baid. on ii, 202; al-Khafājī, 59). Many of these early authorities gave it as a Persian loan-word (e.g. Jawharī, Siḥāḥ;

Rāghib, *Mufradāt*, 101), doubtless arguing from the fact that فردوس was Persian, but others knew it was a Hebrew word (cf. as-Suyūṭī, *Itq*, 320; Ibn al-Athīr, *Nihāya*, i, 223).

The earlier European opinion was that it was from the Heb. which in the Talmud becomes $\Box_{7}^{2}\Box_{7}^{2}$ (Buxtorf's Lexicon, 206) and is popularly used for Hell. De Sacy in JA, 1829, p. 175, suggested

 $^{^1}$ Lagarde, as a matter of fact, takes this suggestion back as far as Saint-Martin, $M\'{e}moires$, i, 28.

² Dinkard, iii, Glossary, p. 6; Nyberg, Glossar, 86.

³ Horn, Grundriss, 179, on the authority of Nöldeke. Hübschmann, Persische Studien, 83, however, thinks this unlikely.

⁴ Lagarde, GA, 24; Hübschmann, Arm. Gramm, i, 130, and cf. Hübschmann, Persische Studien, 83.

⁵ Sprenger, Leben, ii, 358, n.; Vollers, ZDMG, l, 611. We find NJJ and On incantation bowls as associated with the hosts of evil spirits; cf. Montgomery, Aramaic Incantation Texts from Nippur, Glossary, p. 285.

Could this be the origin of the quoted by the philologers as the Hebrew form?

this, and it has been championed by Geiger, 48, who argues that though the absence of the medial h in Gk. $\gamma \epsilon \dot{\epsilon} \nu \nu \alpha$ might not dispose of a Christian origin, since this does appear in the Syr. Lion, and in the Arm. 444 derived therefrom, yet the absence of the final m is conclusive, as this is lacking in both Greek and Syriac but appears in the Hebrew. Geiger has been followed by most later writers,2 but it should be noted that his objections do not apply to the Eth. 7079 (sometimes 77790), which is phonologically nearer the Arabic and a more likely source, as Nöldeke, Neue Beiträge, 47, has pointed out.3

The word apparently does not occur in the early poetry,4 and was thus probably one of the words which Muhammad learned from contact direct or indirect with Abyssinians.

xi, 46.

The name of the mountain where the Ark rested.

The Commentators know that it is the name of a mountain in Mesopotamia near Mosul, and in this they are following Judaeo-As early as the Targums we find that the Christian tradition. apobaterion of Noah was Mt. Judi, i.e. the Gordyene mountains in Mesopotamia, which Onkelos calls 1777 and Jonathan b. 'Uzziel 1777, the Peshitta agreeing with Onkelos.

This 177P = Syr. 0; Syr. 177P = Arm. $\sqrt{2} \sqrt{2} \sqrt{2} = Arm.$ (sometimes 177D, is supposed to be the province of Kurdistan, and a mountain to the S.W. of Lake Van is identified with the mount on which Noah's ark rested. It is the $\tau \hat{\alpha} \Gamma \rho \rho \delta \nu \hat{a} \iota \alpha \delta \rho \eta$ of Ptolemy v, 12 (ed. C. Müller, i, 935), and according to the Talmud, Baba bathra, 91 a, Abraham was

¹ Hübschmann, Arm. Gramm, i, 290.

² Von Kremer, Ideen, 226 n.; Rodwell, Koran, 189 n.; Sycz, Eigennamen, 16; Margoliouth, ERE, x, 540; Sacco, Credenze, 158.

^{3 70590,} of course, is a borrowing from the Heb. (Nöldeke, op. cit., 34). Nöldeke's suggestion of an Eth. origin for جهنم has been accepted by Pautz, Offenbarung, 217; Rudolph, Abhängigkeit, 34; Fischer, Glossar, 23.

⁴ The verse in Hamāsa, 816, has doubtless been influenced by the Qur'ān.

On the Arm. Korduk, see Hübschmann, Arm. Gramm, 1, 519.
 Neubauer, Geographie du Talmud, 378 ff. It is now known as Jūdī Dagh. There is a description of the shrine there in Gertrude Bell's Amurath to Amurath, 1911, pp. 292-5.

imprisoned there seven years. This tradition that Qardu and not Ararat was the resting place of the ark is a very old Mesopotamian tradition and doubtless goes back to some ancient Babylonian story.¹ The Jewish tradition passed on to the Christians,² and from them to the Mandaeans and Arabs.³

Mingana, Syriac Influence, 97, thinks that Muhammad got his name

in the story from Syrian Christians. Nöldeke, however, in the Kiepert Festschrift, p. 77, makes the much more interesting suggestion that in the Qur'anic name we have a confusion between the Mesopotamian

in the territory of Ta'ī mentioned by Yāqūt, ii, 270, and celebrated in a verse of Abū Ṣa'tara al-Baulānī in the Ḥamāsa (ed. Freytag, p. 564). It would seem that Muḥammad imagined that the people of Noah like those of 'Ād and Thamūd were dwellers in Arabia, and Mt. Jūdī being the highest peak in the neighbourhood would naturally be confused with the Qardes of the Judaeo-Christian story.

آنے (Ḥabl).

iii, 98, 108; xx, 69; xxvi, 43; 1, 15; cxi, 5.

Rope, cord.

The original meaning of *cord* occurs in cxi, 5, "a cord of palm fibre," and in the Aaron story in xx, 69; xxvi, 43; all of which are Meccan passages. In 1, 15, it is used figuratively of a *vein* in the neck, and in the Madinan Sūra, iii, the "cord of God", "cord of men", apparently means a compact.

Zimmern, Akkad. Fremdw, 15 (cf. also his Babylonische Busspalmen, 93 n.), declares that the Akk. hbl is the source of the Heb. בְּבֶּל; Aram. אבבון; Syr. אבבון, and that this Aram. form is the

source of both the Arabic and the Eth. Ann.

 $^{^1}$ Streek, EI, i, 1059 ; ZA, xv, 272 ff. Berossus says it landed πρός τ $\hat{\omega}$ ὄρει τ $\hat{\omega}$ ν Κορδυαίων.

² Various traditions in Fabricius, Cod. Pseud. Vet. Test, ii, 61 ff.; and the Christian tradition in Nöldeke's article "Kardu und Kurden" in Festschrift Kiepert, 1898, p. 73.
³ Yāqūt, Mu'jam, ii, 144; Mas'ūdī, Murūj, i, 74; Ibn Batūta, ii, 130; Qazwini, i, 157.

While there may be some doubt about the ultimate derivation from Akkadian (see BDB, 286), the Arabic verb حيل is obviously denominative "to snare a wild beast with a halter", and we may accept its derivation from the Aram. as certain.1

The Syr. Law seems to have been the origin of the Arm. Sun p.p.,2 and we may suspect that the Arabic word came from the same source. In any case it must have been an early borrowing as it occurs in the old poetry.

v, 61; xi, 20; xiii, 36; xviii, 11; xix, 38; xxiii, 55; xxx, 31; xxxiii, 20, 22; xxxv, 6; xxxviii, 10, 12; xl, 5, 31; xliii, 65; lviii, 20, 22,

A party or sect.

and a missing The philologers derive it from a verbal root - but this primitively had quite a different meaning, and the sense of divide into parties, or to form a party, are clearly denominative.

The word is doubtless to be explained with Nöldeke, Neue Beiträge, 59, n., from the Eth. ลิฟา plu. አลุษา 3 meaning people, class, tribe which in the Ethiopic Bible translates λαός; φυλαί; $\delta \hat{\eta} \mu o s$ and also $\tilde{\alpha} i \rho \epsilon \sigma i s$, as in ANA: $\Lambda s. \mathcal{P} o \cdot S \gamma$ or ANA: ፈሪሳው-ያን for the parties of the Sadducees and the Pharisees, which closely parallels the Qur'anic usage. Nöldeke thinks it probable that the word was first made prominent by the Qur'an, though from the way Muhammad makes use of it one would judge that its meaning was not altogether unfamiliar to his hearers. As a matter of fact we find the word in the S. Arabian inscriptions, as e.g. in Glaser 424, 14 X≥በΨ በXΨት∞ ካነየ)⊭ "of Raidan and the folks of Ḥabashat",4

¹ The word occurs, however, in the Thamudic inscriptions; cf. Ryckmans, Noms propres, i, 87.

² Hübschmann, Arm. Gramm, i. 308, and cf. Fr. Müller in WZKM, vii, 381. ³ That we have the same form in Amharic, Tigré, and Tigriña seems clear evidence that the word is native Abyssinian and not a borrowing.

⁴ Glaser, Die Abessinier im Arabien und Afrika, München, 1895, p. 122. Nöldeke, op. cit., 60, n., would derive both the Ar. عزب and Eth. Ann from an old S. Semitic form. Cf. Rossini, Glossarium, 146, 147.

so that it is more likely that it came into use among the Northern Arabs from this area than that Muḥammad got it from Abyssinians.¹

آخمک (Hasada).

xii, 47—also خَصَيدًا (vi, 142); مَصَيدًا (xi, 102; 1, 9); حَصِيدًا (x, 25; xxi, 15). To reap.

is used not infrequently in the old poetry, and was probably an early borrowing first used among the Arabs who settled down on the borderlands to an agricultural life.

. (Hiṣn). حِصِن

lix, 2.

A fortress.

that is found in the Qur'ān, though the denominative verb حَصَنَ occurs participially in v. 14 of the same Sūra. The passages are late and refer to the Jews of Nadīr near Madina.

The verb is clearly denominative though the philologers try to

Horovitz, KU, 19, thinks it is a genuine Arabic word, though in its technical sense in the Qur'an perhaps influenced by the Ethiopic.
 D. H. Müller, WZKM, i, 25; Rossini, Glossarium, 155.

derive it from a more primitive حصن to be inaccessible (LA, xvi, 275), and Guidi, Della Sede, 579, had seen that was borrowed from the Syr. محصن. Fraenkel, Frendw, 235, 236, agrees with this on two grounds, firstly on the general ground that such things as fortresses are not likely to have been indigenous developments among the Arabs, and as a matter of fact all the place names compounded with حصن which Yāqūt collects in his Mu'jam are in Syria: secondly

on philological grounds, for בְּבִינֵי fortress is not from a root to be inaccessible but from one to be strong, which we find in Heb. קַבַּוֹן;

Aram. رَصِينَ : Syr. مِصْنَ,¹ of which the Arabic equivalent is نسخن to be hard, rough. In the Targums א סיון is a store or warehouse, but in the Syr. المحمد is properly a fortress, The word is frequently used in the old poetry and must have been an early borrowing.

ير (Hitta).

ii, 55; vii, 161.

Forgiveness.

Both passages are late and were a puzzle to the exegetes as we see from Baidawi's comment on them. The exegetes are in general agreed that the meaning is forgiveness, and many of the early authorities admitted that it was a foreign word. TA, v, 119, quotes al-Farrā as taking it to be Nabataean, and as-Suyūṭī's authorities take it to be Hebrew (Itq, 320, compared with Mutaw, 58).

As early as 1829 de Sacy in JA, iv, 179, pointed out that it was the Heb. NOT, with which Geiger, 18, and Hirschfeld, Beiträge, 54 ff.; New Researches, 107, agree, though Dvořák, Frendw, 55, suggests the Syr. Alada as a possibility, and Leszynsky, Juden in Arabien, 32, a derivation from TOT. Horovitz, JPN, 198, points out that though it is clearly a foreign word, none of these suggested derivations is quite satisfactory, and the source of the word is still a puzzle.

¹ And perhaps the Eth. hy2 to build.

رَبُّنَاتُ (Ḥikma).

Occurs some nineteen times, cf. ii, 123, 146; v, 110. Wisdom.

It is clearly a technical word in the Qur'ān, being used in its original sense only in ii, 272, but applied to Luqman (xxxi, 11), to David (ii, 252; xxxviii, 19), to the Prophet's teaching (xvi, 126; liv, 5), to the Qur'ān (ii, 231; iv, 113; xxxiii, 34; lxii, 2), and used synonymously with "revealed book" (iii, 43, 75, 158; iv, 57; v, 110; xvii, 41; xliii, 63). In connection with it should be noted also with its comparative

The root $\square\square\square$ is of wide use in Semitic, but the sense of wisdom appears to be a N. Semitic development, while the S. Semitic use of the word is more in connection with the sense of govern. Thus in N. Semitic we find Akk. hakamu = know; Heb. $\square\square\square$; Aram. $\square\square\square$; Syr. Syr. to be wise, and $\square\square\square\square$ wisdom in the Zenjirli inscription. Thus $\square\square\square\square$ and $\square\square\square\square$ seem undoubtedly to have been formed under Aram. influence. With $\square\square\square\square$; Aram. $\square\square\square\square\square$; Syr. $\square\square\square\square\square\square$; Syr. $\square\square\square\square\square$; Syr. $\square\square\square\square\square\square$; Syr. $\square\square\square\square\square$; Syr. $\square\square\square\square$; Syr. $\square\square\square\square\square$; Syr. $\square\square\square\square$; Syr. $\square\square\square\square$; Syr. $\square\square\square\square$; Syr. $\square\square\square\square$; Syr. $\square\square\square$; Syr. $\square\square\square$; Syr. $\square\square\square$; Syr. $\square\square$.

آن (Ḥanān).

xix, 14. Grace.

¹ But see Zimmern, Akkad. Fremdw, 29.

² So DDR in the Ras Shamra tablets.

³ We already have $\square \square \square$ in Safaite, and the name $A_{\chi}\psi$. See Wuthnow, Menschennamen, 31, and Ryckmans, Noms propres, i, 91.

⁴ Horovitz, KU, 72, rightly adds that حكم is similarly under Aram. influence.

^{5 &}quot;Nouveaux textes yéménites inédits," in Rev. Ass. 1902, p. 117 ff., and see Nielsen in ZDMG, lxvi, 592.

This sole occurrence of the word is in a passage descriptive of John the Baptist. Sprenger, *Leben*, i, 125, noted that the word was probably of foreign origin, and Mingana, *Syriac Influence*, 88, claims that it is the Syr.

The primitive verb occur in the Qur'an. It may

The primitive verb does not occur in the Qur'ān. It may be compared with Sab. 44 used in proper names, Heb. 177 to be gracious, and Syr. Aram. 177 with the same meaning. It is to be noted, however, that the sense of grace is the one that has been most highly developed in N. Semitic, e.g. Akk. annu = grace, favour; Heb. and Phon. 177; Aram. 177 and 177; Syr. 178, and this 178 is used in the Peshitta text of Lk. i, 58, in the account of the birth of John the Baptist.

Halévy, JA, viic ser., x, 356, finds Thin-grace de Dieu in a Safaite inscription, which if correct would be evidence of the early use of the word in N. Arabia.

ii, 129; iii, 60, 89; iv, 124; vi, 79, 162; x, 105; xvi, 121, 124; xxii, 32; xxx, 29; xcviii, 4.

് അക്കാദമി

A Hanif.

The passages in which the word occurs are all late Meccan or Madinan, so the word was apparently a technical term which Muḥammad learned at a relatively late period in his public career. Its exact meaning, however, is somewhat difficult to determine. Of the twelve cases, where the word is used, eight have reference to the faith of Abraham, and in nine of them there is an added phrase explaining that to be a Ḥanīf means not being a polytheist, this explanatory phrase apparently showing that Muḥammad felt he was using a word which needed explanation in order to be rightly understood by his hearers.

The close connection of the word with the ملة أبراهيم is important, for we know that when Muhammad changed his attitude

¹ See also i, 581, and ii, 184, n.

² D. H. Müller, Epigraphische Denkmäler aus Arabien, 40, gives ⟨Ч)) הוואל ⟨Ч which he translates "die Liebe des Frommen", and compares with Heb. חניאל and Phon. חניאל. Cf. Rossini, Glossarium, 150.

³ See Lyall, JRAS, 1903, p. 781.

to the Jews he began to preach a new doctrine about Abraham,1 and to claim that while Moses was the Prophet of the Jews and Jesus the Prophet of the Christians, he himself went back to an earlier revelation which was recognized by both Jews and Christians, the ملة ابراهيم, which he was republishing to the Arabs. Now all our passages belong to this second period. Muḥammad is bidden set his face towards religion as a Hanif (x, 105; xxx, 29). He says to his contemporaries, "As for me, my Lord has guided me to a straight path, a right religion, the faith of Abraham, a Hanīf" (vi, 162). "They say—Become a Jew or a Christian. Say—nay rather be of the religion of Abraham, a Hanif" (ii, 129); "Who hath a better religion than he who resigns himself to God, does what is good, and follows the faith of Abraham as a Hanif" (iv, 124). He calls on the Arabs to "be Hanifs to God" (xxii, 32), and explains his own position by representing Allah as saying to him-"Then we told thee by revelation to follow the ملة أبراهيم a Ḥanīf" (xvi, 124). The distinction between Hanifism and Judaism and Christianity which is noted in ii, 129, is very clearly drawn in iii, 60, "Abraham was neither a Jew nor a Christian but a resigned Ḥanīf—المناف ," and this latter phrase taken along with the من اسلم وجهه لله of iv, 124, was probably connected in Muḥammad's mind with what he meant by إسلام, and has given the cue to the use and interpretation of the word in the later days of Islam.

The Lexicons are quite at a loss what to make of the word. They naturally endeavour to derive it from is said to be a natural contortedness of the feet, and so is used of anything that inclines away from the proper standard.

¹ Hurgronje, Het Mekkaansche Feest, Leiden, 1880, p. 29 ff.; Rudolph, Abhängigkeit, 48. Torrey's arguments against this in his Foundation, 88 ff., do not seem to me convincing.

² Jawhari and Qāmūs, sub voc.; LA, x, 402.

As one can also think of inclining from a crooked standard to the straight, so was supposed to be one who turned from the false religions to the true. It is obvious that these suggestions are of little help in our problem.

The word occurs not infrequently in the poetry of the early years of Islam.³ All these passages are set forth and examined by Horovitz, KU, 56 ff., and many of them by Margoliouth, JRAS, 1903, p. 480 ff., the result being that it seems generally to mean Muslim and in the odd occurrences which may be pre-Islamic to mean heathen.4 In any case in none of these passages is it associated with Abraham, and there is so much uncertainty as to whether any of them can be considered pre-Islamic that they are of very little help towards settling the meaning of the word for us. It is unfortunate also that we are equally unable to glean any information as to the primitive meaning of the word from the well-known stories of the Hanifs who were earlier contemporaries of Muhammad, for while we may agree with Lyall, JRAS, 1903, p. 744, that these were all actual historical personages, yet the tradition about them that has come down to us has been so obviously worked over in Islamic times, that so far from their stories helping to explain the Qur'an, the Qur'an is necessary to explain them.5

We are driven back then to an examination of the word itself.

Bell, Origin, 58, would take it as a genuine Arabic word from to decline, turn from, and thus agrees with the general orthodox theory. We have already noted the difficulty of this, however, and as a matter of fact some of the Muslim authorities knew that as used in the Quran it was a foreign word, as we learn from Mas'ūdī's Tanbīh, where it is given as Syriac.

¹ LA, x, 403; Rāghib, Mufradāt, 133.

 $^{^2}$ Margoliouth, $JRAS,\,1903,\,\mathrm{p.}$ 477. "These suggestions are clearly too fanciful to deserve serious consideration."

³ The name ♦ Ψ in Sabaean and in the Safaite inscriptions (Ryckmans, Noms propres, i, 96) as well as the tribal name منفة ought perhaps to be taken into account.

⁴ Nöldeke, *ZDMG*, xli, 721; de Goeje, *Bibl. Geogr. Arab*, viii, Glossary, p. xviii. Wellhausen, *Reste*, 239, thought that it meant a Christian ascetic, and in this he is followed by Nöldeke-Schwally, i, 8, but see Rudolph, *Abhängigkeit*, 70.

⁵ Kuenen, *Hibbert Lectures*, 1882, p. 20. On these Hanns see especially Caetani, *Annali*, i, 183 ff., and Sprenger, *Leben*, i, 43-7, 67-92, 110-137.

⁶ So apparently Macdonald, MW, vi, 308, who takes it to mean heretic, and see Schulthess in Nôldeke Festschrift, p. 86.

[.] وهذه كلمة سريانية عربت—Ed. de Goeje in *BGA*, viii, p. 91

Winckler, Arabisch-Semitisch-Orientalisch, p. 79 (i.e. MVAG, vi, 229), suggested that it was an Ethiopic borrowing, and Grimme, Mohammed, 1904, p. 48, wants to link the Ḥanīfs on to some S. Arabian cult. The Eth. A.C., however, is quite a late word meaning heathen, and can hardly have been the source of the Arabic. Nor is there any serious ground for taking the word as a borrowing from Heb. The profane, as Deutsch suggested (Literary Remains, 93), and as has been more recently defended by Hirschfeld.

The probabilities are that it is the Syr. Land, as was pointed out by Nöldeke. This word was commonly used with the meaning of heathen, and might well have been known to the pre-Islamic Arabs as a term used by the Christians for those who were neither Jews nor of their own faith, and this meaning would suit the possible pre-Islamic passages where we find the word used. Moreover, as Margoliouth has noticed, in using the word of Abraham, Muhammad would be following a favourite topic of Christian apologists, who argued from Rom. iv, 10–12, that Abraham's faith was counted for righteousness in his heathen days before there was any Judaism. (See Ahrens, Christliches, 28, and Nielsen in HAA, i, 250.)

(Ḥawārīyūn).

iii, 45; v, 111, 112; lxi, 14.

Disciples.

It is used only of the disciples of Jesus and only in late Madinan passages.

as-Suyūṭī, *Itq*, 320, includes it in his list of foreign words, but in this he is quite exceptional.⁶ He says, "Ibn Abī Ḥātim quoted from aḍ-Daḥḥāk that *Ḥawārīyūn* means washermen in Nabataean."

¹ Dillmann, Lex, 605.

² Nöldeke, Neue Beiträge, 35.

³ Beiträge, 43 ff. New Researches, 26; cf. also Pautz, Offenbarung, 14.

⁴ Neue Beiträge, 30. It has been accepted as such by Andrae, Ursprung, 40; Ahrens, Muhammed, 15, and Mingana, Syriac Influence, 97.

⁵ JRAS, 1903, p. 478. Margoliouth also notes that there may have been further influence from the prophecy that Abraham should be the father of many nations, as this word is sometimes rendered by مناء. From مناء was formed خناء, and then the sing.

⁶ Also Mutaw, 59, and given by al-Khafājī in his supercommentary to Baid. oniii, 45.

مُو ارَى al-Alūsī, iii, 155, quotes the Nab. form as

Most of the Muslim authorities take it as a genuine Arabic word either from (i.e. عَوْرُ (i.e.)) to return, or from عور to be glistening white. From the first derivation they get the meaning disciples by saying that a disciple means a helper, and so means one to whom one turns for help (cf. ath-Tha'labī, Qiṣaṣ, 273). The other, however, is the more popular explanation, and the disciples are said to have been called عور العوارُ في because they were fullers whose profession was to clean clothes, or because they wore white clothing, or because of the purity of their inward life (cf. Baid. on iii, 45; TA, iii, 161; LA, v, 299). It was probably in this connection that there grew up the idea that the word was Aramaic, for المحتروب المحتروب

There can be no reasonable doubt, however, that the word is a borrowing from Abyssinia. The Eth. hΦC? is the usual Eth. translation of ἀπόστολος (cf. Mk. vi, 30). It is used for messenger as early as the Aksum inscription (Nöldeke, Neue Beiträge, 48), and as early as Ludolf it was recognized as the origin of the Arabic word. Dvořák, Frendw, 64, thinks that it was one of the words that was learned by Muḥammad from the emigrants who returned from Abyssinia, but it is very possible that the word was current in Arabia before his day, for its occurs in a verse of ad-Dābi' b. al-Ḥārith (Aṣmaiyāt, ed. Ahlwardt, p. 57) referring to the disciples of Christ.

ر بر
$$(H\bar{u}b)$$
.

iv. 2.

Crime, sin.

The passage is a late Madinan one referring to the devouring of the property of orphans.

It is generally taken as meaning and derived from Laghib, Mufradāt, 133). as-Suyūṭī, however, Itq, 320,2 says that some

¹ So Fraenkel, Vocab, 24; Wellhausen, Reste, 232; Pautz, Offenbarung, 255, n.; Dvořák, Fremdw, 58; Wensinck, EI, ii, 292; Cheikho, Naşrāniya, 189; Horovitz, KU, 108; Vollers, ZDMG, li, 293; Sacco, Credenze, 42.

² The tradition is given at greater length and more exactly in *Mutaw*, 38.

early authorities took it to be an Abyssinian word meaning sin. That the word is foreign is doubtless correct, but the Abyssinian origin has nothing in its favour, though in the S. Arabian inscriptions we find $\Pi \Phi \Psi$, peccatum, debitum (Rossini, Glossarium, 146).

The common Semitic root III is to be guilty. In Heb. the verb occurs once in Dan. i, 10, and the noun III debt occurs in Ez. xviii, 7. Aram. III; Syr. ..., to be defeated, to be guilty are of much more common use, as are their nominal forms III, III. The Arabic equivalent of these forms, however, is ________ to fail, to be disappointed (BDB, 295), and ________ as Bevan notes, is to be taken as a loan-word from Aramaic, and the verb ________ as a denominative. The probabilities are in favour of the borrowing being from Syriac rather than from Jewish Aram., for _______, especially in the plu., is used precisely in the Qur'anic sense (PSm, 1214).

ر د (Ḥūr).

xliv, 54; lii, 20; lv, 72; lvi, 22. The Houries, or Maidens of Paradise.

Except in lv, 72, it is used always in the phrase حور عين. The occurrences are all in early Sūras describing the delights of Paradise, where the حور عين are the beauteous maidens whom the faithful will have as spouses in the next life.

The Grammarians are agreed that حوراء is a plu. of حوراء and derived from حوراء, and would thus mean "the white ones". حين is a plu. of أُعْين meaning "wide eyed" (LA, xvii, 177). It thus becomes possible to take حور عين as two adjectives used as nouns meaning "white skinned, large eyed damsels". The

¹ Daniel, 62 n.

² Mingana, Syriac Influence, 86.

Lexicons insist that the peculiar sense of sist that it means the contrast of the black and white in the eye, particularly in the eye of a gazelle or a cow (cf. LA, v, 298; and TA, iii, 160). Some, however, insist equally on the whiteness of the body being the reference of the word, e.g. al-Azharī in TA, "a woman is not called equals unless

along with the whiteness of the eye there is whiteness of body." One gathers from the discussion of the Lexicographers that they were somewhat uncertain as to the actual meaning of the word, and in fact both LA. and TA. quote the statement of so great an authority

as al-Aṣma'ī that he did not know what was the meaning of connected with the eye.

The Commentators give us no help with the word as they merely set forth the same material as we find in the Lexicons. They prefer the meaning which refers it to the eye as more suited to the Qur'ānic passages, and their general opinion is well summarized in as-Sijistānī, 117.

Fortunately, the use of the word can be illustrated from the old poetry, for it was apparently in quite common use in pre-Islamic Arabia. Thus in 'Abīd b. al-Abraş, vii, 24 (ed. Lyall) we find the verse—

"And maidens like ivory statues, white of eyes, did we capture" and again in 'Adī b. Zaid.

"They have touched your heart, these tender white maidens, beside the river bank."

and so in a verse of Qa'nab in the Mukhtārāt, viii, 7, we read—

"And in the women's chamber when the house is full, are white maidens with charming voices."

In all these cases we are dealing with human women, and except in the verse of 'Abīd the word > could quite well mean white-

¹ So in al-A'shā we find حور كامثال الدمى, of. Geyer, Zwei Gedichte, i, 196 = Dīwān, xxxiii, 11.

skinned, and even in the verse of 'Abid, the comparison with ivory statues would seem to lend point to al-Azhari's statement that it is only used of the eyes when connected with whiteness of the skin.

Western scholars are in general agreed that the conception of the Houries of Paradise is one borrowed from outside sources, and the prevalent opinion is that the borrowing was from Persia. Sale suggested this in his Preliminary Discourse, but his reference to the Sadder Bundahishn was rather unfortunate, as Dozy pointed out, owing to the lateness of this work. Berthels, however, in his article "Die paradiesischen Jungfrauen im Islam", in Islamica, i, 263 ff., has argued convincingly that though Sale's Hūrān-i-Bihisht may not be called in as evidence, yet the characteristic features of the ... of the Qur'anic Paradise closely correspond with Zoroastrian teaching about is of حور aena. The question, however, is whether the name Iranian origin. Berthels thinks not.2 Haug, however, suggested its equivalence with the Zoroastrian vi humat, good thought (cf. Av. שרישה (cf. Av. אניאס אינער); אינער אינער, good speech (cf. Av. אנישרי אינער) אינער אינע Skt. सूत्रा), and முலிய hūvarsht, good deed (cf. Av. மலவில்),3 but the equivalences are difficult, and as Horovitz, Paradies, 13, points out, they in no way fit in with the pre-Islamic use of . Tisdall, Sources, 237 ff., claims that - is connected with the modern Pers. sun from Phlv. الموريد and Av. والالالم havare,5 but this comes no nearer to explaining the Qur'anic word.

It is much more likely that the word comes from the Phlv. hurust, meaning beautiful, and used in the Pahlavi books of the beauteous damsels of Paradise, e.g. in Arda Virāf, iv, 18, and in

¹ Het Islamisme, 3 ed., 1880, p. 101.

² "Das Wort Hūr dürfen wir natürlich ebensowenig in den iranischen Sprachen suchen."

³ The three words occur together in Pand-nāmak, xx, 12, 13. Cf. Nyberg, Glossar, 109, 110.

Horn, Grundriss, pp. 111, 112; Shikand, Glossary, 255.
Bartholomae, AIW, 1847; Reichelt, Awestisches Elementarbuch, 512; cf. Skt. खर्.

Hādō χt Nask, ii, 23,¹ where we have the picture of a graceful damsel, white-armed, strong, with dazzling face and prominent breasts. Now is a good Iranian word, the equivalent of Av. $\mu \chi^{2}$ whūrao δa ,² and though these Pahlavi works are late the conceptions in them are early and there can be no question of borrowing from the Semitic.

To this Iranian conception we may now add the influence of the Aram. III. Sprenger was doubtless right in his conjecture 3 that

the root حور to be white came to the Arabs from Aramaic. The Heb.

shame, and Syr. is commonly used to translate $\lambda \epsilon \nu \kappa \delta s$, and is thus used for the white garments of the Saints in Rev. iii, 4. Carra de Vaux, 4 indeed, has suggested that Muhammad's picture of the youths and maidens of Paradise was due to a misunderstanding of the angels in Christian miniatures or mosaics representing Paradise. This

may or may not be so, but it does seem certain that the word عور in its sense of whiteness, and used of fair-skinned damsels, came into use among the Northern Arabs as a borrowing from the Christian communities, and then Muḥammad, under the influence of the Iranian where we used it of the maidens of Paradise.

(Khātam).

xxxiii, 40.

A seal.

The passage is late Madinan and the word is used in the technical phrase خاتم النبيين.

On the surface it would seem to be a genuine derivative from فَاعَلُ to seal, but as Fraenkel, Vocab, 17, points out, a form فَاعَلُ is

¹ See also Minokhird, ii, 125-139, for the idea.

² Bartholomae, AIW, 1836.

Leben, ii, 222. He thinks it may have come to the Arabs from the Nabataeans.
 Art. "Djanna" in EI, i, 1015.

not regular in Arabic, and the verb itself, as a matter of fact, is denominative. The verb occurs in the Qur'an in vi, 46; xlv, 22, and the deriva-

tive خيا, which Jawharī says is the same as خيا, is used in lxxxiii, 26. All these forms are in all probability derived from the Aram. as Nöldeke had already noted.²

Hirschfeld, Beiträge, 71, claimed that the word was of Jewish origin, quoting the Heb. In seal; Syr. IsoA... In his New Researches, 23, he quotes Haggai ii, 23, a verse referring to Zerubbabel, which shows that the idea of a man being a seal was not foreign to Jewish circles, beside which Horovitz, KU, 53, appositely cites 1 Cor. ix, 2, "ye are the seal of my Apostleship"— $\sigma\phi\rho\alpha\gamma$ is $\mu ov \tau \hat{\eta}s$ $\dot{\alpha}\pi o\sigma\tau o\lambda \hat{\eta}s$, where the Peshitta reads IsoA... The Targumic In and Christian Palestinian IsoA., meaning obsignatio, finis, conclusio, clausula, give us even closer approximation to the sense of the word as used in the Qur'an.

In the general sense of *seal* it must have been an early borrowing, for already in Imru'ul-Qais, xxxii, 4 (Ahlwardt, *Divans*, p. 136), we find the plu. خواتم used, and in the S. Arabian inscriptions we have XX (Rossini, *Glossarium*, 158).

زوند نجنز (Khubz).

xii, 36.

Bread.

It occurs only in the baker's dream in the Joseph story.

The word is from the Eth. as Nöldeke, Neue Beiträge, 56, has noted, pointing out that bread is an uncommon luxury to the Arabs, but literally the staff of life among the Abyssinians, and therefore a word much more likely to have been borrowed by the Arabs than from them. And is to bake in general, and to bake bread in particular, and is a baker, as e.g. in the Joseph story, and and is bread, the being modified to a before and was probably earlier and it.

¹ Fraenkel, Fremdw, 252. The variant forms of the word given in the Sihāh and in LA, xv, 53, also suggest that the word is foreign.

² Mand. Gramm, 112; see also Pallis, Mandaean Studies, 153.

Schwally, Idioticon, 36. It translates ἐπισφραγίσμα, Land, Anecdota, iv, 181, 1. 20. Cf. Schulthess, Lex. 71. Used of sealing magically, it occurs in the incantation texts, see Montgomery, Aramaic Incantation Texts from Nippur, Glossary, pp. 289, 290.

as is indicated by the common Tigré word Anti- used for a popular kind of bread. It was probably an early borrowing into Arabic, for the root has become well naturalized and many forms have been built from it.

xxi, 48; xxxi, 15.

A mustard seed.

Both passages are reminiscent of the $\dot{\omega}s$ $\kappa \dot{o}\kappa \kappa o \nu$ $\sigma \iota \nu \dot{\alpha}\pi \epsilon \omega s$ of Matt. xvii, 20, etc.

vi, 50 ; xi, 33 ; xii, 55 ; xv, 21 ; xvii, 102 ; xxxviii, 8 ; lii, 37 ; lxiii, 7.

Treasury, storehouse.

خزانة does not occur in the Qur'ān, but besides خزانة (which occurs, however, only in the plu. form خزائن), we find a form خزان " one who lays in store " in xv, 22; and خزان keepers in xxxix, 71, 73; xl, 52; lxvii, 8.

It is fairly obvious that خزن is a denominative verb, and the word has been recognized by many Western scholars as a foreign borrowing.² Its origin, however, is a little more difficult to determine. Hoffmann,

¹ Schulthess, Lex, 69.

² Fraenkel in Beitr. Assy, iii, 81; Vollers, ZDMG, 1, 640; Horovitz, Paradies, 5 n.

ZDMG, xxxii, 760,¹ suggested that we should find its origin in the Pers. خزر وکوهری که which BQ defines as زر وکوهری که, is cognate with Skt. नज (=कीम) a treasury or jewel room,² and has been borrowed through the Aram. अग्रे ; Syr. المناه into Arabic as کنز into Arabic as کنز into Arabic as کنز it seems hardly likely that by another line of borrowing, through say Heb. المناه عنوانه و المناه المناه عنوانه و المناه المناه و المناه

Barth, Etymol. Stud, 51, makes the happier suggestion that it may be connected with the form that is behind the Heb.

(Khaṭi'a).

To do wrong, sin.

Several verbal and nominal forms from this root occur in the Qur'ān, e.g. أَخُطَ by mistake (iv, 94); أَخُطَ to be in error, to sin (ii, 286; xxxiii, 5); خُطِئُة (xxviii, 7; lxix, 37); أَخُطِئُة sin, error (xvii, 33); خُطِئة plu. خُطِئة sin, error (ii, 55, 75; iv, 112, etc.); and خاطئة habitual sinfulness (lxix, 9; xcvi, 16).

The primitive meaning of the Semitic root was apparently to miss 5 as in Heb. NOT (cf. Prov. viii, 36, NOT) CAT "HON" "he who misses me wrongs himself"), and in the Eth. 17 to fail to find. The Hiphil form in Heb. is used of markmanship, and XIII in S. Arabian seems to have the same meaning, as we may judge from two inscriptions given by Levy in ZDMG, xxiv, 195, 199 (cf. also Rossini, Glossarium, 155). It was from this sense of missing the mark that there developed the idea of to sin, which is the commonest use

¹ Cf. also his Märtyrer, 250.

² It is probably a loan-word in Skt. Lagarde, GA, 27, and Arm. Stud, § 453, thinks it is an old Median word.

³ Cf. Esth, iii, 9; iv, 7, בנזי חמלך.

⁴ Fraenkel, Beitr. Assy, iii, 181, takes it to be from Aram.

⁵ But see Zimmern, Akkad. Fremdw, 11.

of the verb in Heb, and the only meaning it has in Aram. It was doubtless under Aram, influence that it gained a similar meaning in Eth., 2 and there is little doubt that it came into Arabic as a technical term from the same source. It occurs very rarely in the old poetry,3 though the casual way in which the term is used in the Qur'an shows that it must have been well understood in Mecca and Madina.4

The Muslim authorities take خطئة as a form فعلة, but as Schwally notes (ZDMG, lii, 132), its form like that of the Eth. 10. h is proof conclusive that the borrowing of this form is direct from the Syr. 14-4, and doubtless the other Arabic forms are due to influence from the same source.6

ر (Khalāq).

ii, 96, 196; iii, 71; ix, 70.
A portion or share.

As a technical term for the portion of good allotted man by God this term occurs only in Madinan passages. In Sura ix, it refers to man's portion in this world, and in Sūras ii and iii to man's portion in the life to come, the two latter passages indeed, as Margoliouth, MW, xviii, 78, notes, being practically a quotation from the Talmud (cf. Sanh, 90a, אין להם חלק לעולם).

It seems clear that it is a technical term of non-Arabic origin, for though the primitive sense of غَلَقُ is to measure (cf. Eth. 7012 to enumerate), its normal sense in Qur'anic usage is to create, and this Madinan use of خلاق in the sense of portion follows that of the Thus $\pi \rho \to \pi$ is a portion given by God, cf. Job xx. older religions. 29, and Aram. אולקא means a portion in both worlds (cf. Baba Bathra, 122a, and Buxtorf, Lex. 400). Syr. 122. means rather lot or fate, i.e. μοῖρα as in λούο, Ιοών = μοῖρα θανάτου,

¹ And now also in the Ras Shamra tablets.

² Pratorius, Beitr. Ass, i, 29.

³ Examples occur in Abū'l-'Atāhiya (ed. 1888), p. 120, and in Qais b. ar-Ruqaiyāt, xviii, 3 (ed. Rhodokanakis, p. 129).

⁴ But see Wensinck in EI, ii, 925.

⁵ Nöldeke, Neue Beiträge, 36.

⁶ Mingana, Syriac Influence, 86.

though in the Christ. Palest. dialect $label{eq:label}$ means portion, i.e. $\mu \epsilon \rho o s.^1$

نْ (Khamr).

ii, 216; v, 92, 93; xii, 36, 41; xlvii, 16. Wine.

The word is very commonly used in the old poetry, but as Guidi saw,³ it is not a native word, but one imported along with the article.

The Ar. خَمْن means to cover, to conceal, and from this was formed خمار a muffler, the plu. of which, خُمْن, occurs in Sūra xxiv, 31. In the sense of to give wine to, it is denominative.

Its origin was doubtless the Aram. ۱۱۵۳ = Syr. المعنان المعنا

The probabilities are all in favour of the word having come into Arabic from a Christian source, for the wine trade was largely in the hands of Christians (vide supra, p. 21), and Jacob even suggests that

¹ Schulthess, Lex, 65, and cf. Palestinian Lectionary of the Gospels, p. 126.

² LA, xi, 380.

³ Della Sede, 597, and note Bell, Origin, 145.

⁴ Fraenkel, Fremdw, 161.

⁵ We now have the word, however, in the Ras Shamra texts.

⁶ Lagarde, Arm. Stud, § 991; Hübschmann, ZDMG, xlvi, 238, and Arm. Gramm, i, 305.

Christianity spread among the Arabs in some parts along the routes of the wine trade. Most of the Arabic terms used in the wine trade

seem to be of Syriac origin, and خَمْن itself is doubtless an early borrowing from the Syr. معنا

رَّزُيرُ (Khinzīr).

ii, 168; v, 4, 65; vi, 146; xvi, 116.

Pig, swine.

It occurs only in late passages and always in the list of prohibited foods, save in v, 65, where it refers to certain infidels whom God changed into apes and swine.

No explanation of the word from Arabic material is possible, and Guidi, Della Sede, 587, was suspicious of the word. Fraenkel's examination of the word, Fremdw, 110, has confirmed the suspicion and indicated that it is in all probability a loan-word from Aramaic. The dependence of the Qur'anic food-regulations on Biblical material has been frequently noticed, and in Lev. xi, 7, we find among the forbidden meats. In Aram. the word is North among the forbidden meats. In Aram. the word is North and in Syr. In Aram, and only in S. Arabian do we find the form with n, e.g. Eth. 1711. Calso hold or hold. or hold. c. cf. Eth. Enoch, lxxxix, 10) meaning wild boar (though it is rare in Eth., the usual word being had or she will Sab.) X 14 (Ryckmans, Noms propres, i, 38).

It is possible of course that the Arabic word was derived from Eth., but the alternative forms in Eth. make one suspect that the borrowing was the other way, so it is safest to assume that the borrow-

ing was from Aram. with a glide sound i developed between the and i (Fraenkel, 111), which also appears in the Till of the Ras Shamra texts.

- ¹ Beduinenleben, 99. Fraenkel, Fremdw, 181, notes the curious fact that in early Arabic the commonest word for merchant, viz. المجرة, has the special significance of "wine merchant", on which D. H. Müller remarks, WZKM, i, 27: "sie zeigt dass die Civilization im Alterthum wie heute erst mit der Einführung berauschender Getränke begonnen hat."
 - ² Vide the suggestions of the Lexicographers in Lane, Lex, 732.
- ³ But see Lagarde, Übersicht, 113, and the Akk. humstru (Zimmern, Akkad. Fremdw, 50).
 - 4 Cf. Rudolph, Abhängigkeit, 61, 62.
- ⁵ That this inserted n was not infrequent in borrowed words is illustrated by Geyer, Zwei Gedichte, i, 118 n.

مَدُّنَ (Khaima).

lv, 72.

Tent; pavilion.

It is found only in the plu. خيتام in an early Meccan description of Paradise, where we are told that the Houries are مقصو رات في الخيام "kept close in pavilions".

The word is obviously not Arabic, and Fraenkel, Frendw, 30, though admitting that he was not certain of its origin, suggested that it came to the Arabs from Abyssinia. Eth. 1201 means tentorium, tabernaculum (Dillmann, Lex, 610), and translates both the Heb. 778 and Gk. $\sigma \kappa \eta \nu \dot{\eta}$. Vollers, however, in ZDMG, 1, 631, is not willing to accept this theory of Abyssinian derivation, and thinks we must look to Persia or N. Africa for its origin. The Pers.

منية and خيام, however, are direct borrowings from the Arabic and not formations from the root خيم meaning curvature.

We find the word not infrequently in the early poetry, and so it must have been an early borrowing, probably from the same source as the Eth. 12017.

(Dāwūd).

ii, 252; iv, 161; v, 82; vi, 84; xvii, 57; xxi, 78, 79; xxvii, 15, 16; xxxiv, 10, 12; xxxviii, 16–29.

David.

In the Qur'an he is mentioned both as King of Israel and also as a Prophet to whom was given the Zabūr زبور (Psalter).

¹ In S. Arabian we have ≼९६, which is said to mean domus modesta (Rossini, Glossarium, 155).

^{2 &}quot;خية" Zelt ist mir verdächtig, ohne dass ich mit Sicherheit die fremde Urform angeben kann. Die Erklärung schwankt in den Einzelheiten: ursprünglich primitivste Behausung scheint es allmänlich mit Zelt gleichbedeutend geworden zu sein. Dass es durch äth. *baimat* als echt semitisch erwiesen wird, kann ich Fränkel nicht zugeben, denn viele Entlehnungen sind auf den Süden beschränkt geblieben. Man muss an Persien oder Nordostafrika denken."

³ Vullers, Lex. Pers, i, 776.

al-Jawālīqī, Mu'arrab, 67, recognized the name as foreign, and his statement is repeated in Rāghib, Mufradāt, 173; LA, iv, 147, etc. It was even recognized as a Hebrew name as we learn from Baid. who, speaking of Ṭālūt, says, مهو علم عبرى كداود, "it is a Hebrew proper name like David."

In two passages of the Qur'ān (xxi, 80; xxxiv, 10) we are told that he was an armourer, and as such he is frequently mentioned in the old poetry, so the name obviously came to the Arabs from a community where these legends were circulating, though this may have been either Jewish or Christian. It was also used as a personal name among the Arabs in pre-Islamic days, for we hear of a Phylarch Dā'ūd al-Lathīq of the house of Þajā'ima of the tribe of Sāliḥ, there appears to have been a contemporary of Muḥammad who fought at

Badr, named إبو داود, and possibly the name occurs in a Thamudic inscription. 4

(Darasa). ذركس

iii, 73; vi, 105, 157; vii, 168; xxxiv, 43; lxviii, 37.

To study earnestly.

Always used in the Qur'an of studying deeply into or searching the Scriptures, and the reference is always directly or indirectly to the Jews and Christians.⁶ On this ground Geiger, 51, claimed that here

¹ Vide examples in Fraenkel, Fremdw, 242; Horovitz, KU, 109; JPN, 166, 167.

² Yāqūt, Mu'jam, iv, 70; and vide Nöldeke, Ghassanischen Fürsten, p. 8.

³ Vide Ibn Hishām, 505; Ibn Sa'd, iii, b, 74, and Wellhausen, Wāqidī, p. 88.

⁴ Ryckmans, Noms propres, i, 65.

⁵ Vide also Rhodokanakis in WZKM, xvii, 283.

قتاب Taking v, 37, of Sūra lxviii to be late, as seems evident from the use of .

we have a technical word for the study of Scripture borrowed from the root 277 so widely used in this connection by the Jews.

Geiger's suggestion has had wide acceptance among Western scholars, and it is curious that some of the Muslim philologers felt the difficulty, for as-Suyūṭī, Itq, 320, and in the Muhadhdhab, tells us that some considered it to be Heb., and in Mutaw, 56, he quotes others as holding it to be Syriac. Syr. size does mean to train, to instruct, and Eth. Rah to interpret, comment upon, whence Rah and Rah commentary, but neither of these is so likely an origin as the Jewish UNT, which, as Buxtorf, Lex, 297, shows, is the commonest word in the Rabbinic writings in connection with the exposition of Scripture, and which must have been commonly used among the Jewish communities of Arabia.

برهم (Dirham). xii, 20. A dirham.

Only the plu. form دَرَاهِمُ is found in the Qur'ān, and only in the Joseph story.

It was commonly recognized by the philologers as a borrowed word. al-Jawālīqī, *Mu'arrab*, 66, notes it, and ath-Tha'ālibī, *Fiqh*, 317, includes it in his list of words common to Persian and Arabic. There was some doubt as to the vowelling of the word, however, the authorities

varying between دِرْهَم ; دِرْهَم and دِرْهُم or دِرْهم (of. LA, xv, 89).

The ultimate origin is the Gk. $\delta \rho \alpha \chi \mu \dot{\eta}$, which passed into Syr. as Some, however, would derive $\delta \rho \alpha \chi \mu \dot{\eta}$ from a Semitic source. Boissacq suggests this, and Levy, *Frendw*, 118, connects it

¹ Fraenkel, Vocab, 23; Fleischer, Kleinere Schriften, ii, 122; Sprenger, Leben, ii, 289; Hirschfeld, Beiträge, 51; New Researches, 28.

² Eth. L. and P. L. are themselves derived from the Heb. Nöldeke, Neue Beiträge, 38; Horovitz, JPN, 199.

⁴ So al-Khafājī, 83; LA, xv, 89.

⁵ Fraenkel, Vocab, 13; Fremdw, 191.

with Heb. אולסארן (Phon. אולסאר) beside אולסארן beside ואסרום (Phon. אולסאר) beside וואסרום (Phon. אולסאר) וואסרום

also.5 دره and may be assumed as the source of the Ar. درم also.5

It was doubtless an early borrowing from the Mesopotamian area, for it occurs in the old poetry, e.g. 'Antara xxi, 21 (Ahlwardt, *Divans*, p. 45).

رهاق (*Dihāq*). lxxviii, 34. Full.

It occurs only in an early Meccan passage descriptive of the delights of Paradise, where, besides an enclosed garden and full-bosomed virgins, the blessed are promised [5].

The Commentators are agreed that it means full and there is considerable agreement that it is to be derived from to press.

¹ Lidzbarski, Handbuch, 257; Harris, Glossary, 96; cf. also Aram. DIDTT in Cook, Glossary, 41.

² PPGl, 105 and 110; Nyberg, Glossar, 58; Šāyast, Glossary, 160; Frahang, Glossary, 78. Haug thinks this of Babylonian origin, but Hübschmann rightly derives

it from a form *drahm from δραχμή, and then compares Av. ως ταχπα, cf. Arm. Gramm, i, 145; Pers. Stud, 251.

³ e.g. in the Dādistān-i-Dīnīk, cf. West, Pahlavi Texts, ii, 242.

⁴ Hübschmann, Arm. Gramm, i, 145.

⁵ Vullers, Lex, i, 832, 840; Vollers, ZDMG, li, 297, and Addai Sher, 62, though some statements of the latter need correction.

They are not very happy over the form, however, for نامی is fem. and we should expect دهاق not دهاق. Exactly the same form, however, is found in a verse of Khidāsh b. Zuhair—

"There came to us 'Amir desiring entertainment from us, so we filled for him a full cup."

so Sībawaih suggested that it should be taken not as an adj. to but as a verbal noun.

There is ground, however, for thinking that the word is not Arabic at all.² Fraenkel, Fremdw, 282, would relate it to PIII, which we find in Heb. PIII to crowd, oppress, thrust; Aram. PIII; Syr. sto crowd, squeeze, which is the Ar. to drive away, expel. The change of I to I he would explain as Mesopotamian. Thus would mean "a cup pressed out", referring to the wine pressed to fill the cup.

 $(D\bar{\imath}n)$.

Of very frequent occurrence. Cf. i, 3; ii, 257, etc.

Judgment, Religion, and in ix, 29, verbally "to make profession of faith".

In the Qur'an we find also مَدَنِيْنَ a debt, that which one owes (cf. iv, 12, 13; ii, 282), and مَدَنِيْنَ for one who receives payment of a debt (xxxvii, 51; lvi, 85), besides the verb تَدَايَنَ "to become debtors to one another" (ii, 282). These, however, are later developments of the word within Arabic.

The Muslim authorities usually treat it as an Arabic word (cf.

¹ Vide LA, xi, 395, 396.

² Horovitz, Paradies, 11, says : "Auch die Herkunft von مان... ist unsicher."

Rāghib, Mufradāt, 175), and derive it from کان "to do a thing as a habit", but this verb seems to be denominative from دین in the sense of obedience, which, like عین and مدینه (i.e. کینه and مدینه), is a borrowing from the North, connected with Akk. dānu, Heb. آآ]; Syr. وی. There was a suspicion among the philologers, however, that it was a foreign word, for LA, xvii, 27, notes that some authorities admitted that it had no verbal root, and al-Khafājī, 90, and ath-Thafālibī, Fiqh, 317, include it in their lists of foreign words.

As a matter of fact we have here two separate words of different origin. (i) In the sense of religion the word is a borrowing from Iranian. In Phlv. we find by den meaning religion, from which come denāk for religious law, be ham-den, of the same religion, and ham denāh, used in the sense of "the religious", i.e. true believers. This Phlv. We is derived from Av. denāh, religion (though this itself is probably derived from the Elamitish den), and besides being the origin of the Mod. Pers. c. c. o, was borrowed into Arm. as a had meaning religion, faith (and also law? in the sense of a "religious system", e.g. att dual phamby = Maddian religion or Law). (ii) In the sense of Judgment it is a borrowing from the Aramaic. Thus we find in common use the Rabbinic Normal phamby indepent and, indeed, the judgment of the last day.

From the Aramaic the word passed into S. Arabian 491 and

¹ Nöldeke in ZDMG, xxxvii, 534. See also Von Kremer, Streifzüge, p. vii, and Ahrens, Christliches, 28, 34.

² PPGI, 110; Sāyast, Glossary, 160, and the dēn of the Turfan Pahlavi; Salemann, Manichäische Studien, i, 67. For the borrowing cf. Nöldeke-Schwally, i, 20; Vollers, ZDMG, 1, 641; Nöldeke, Mand. Gram, 102.

³ Cf. the Av. 1) Lug Zemen, West, Glossary, 35.

⁴ Bartholomae, AIW, 662; Horn, Grundriss, 133; cf. also the Pazend edini = irreligion.

⁵ But see Bartholomae, AIW, 665, and Zimmern, Akkad. Frendw, 24, who derives it from Akk. de[i]nu.

⁶ Addai Sher, 69, discusses its meaning. Curiously enough it is given by the Lexicons as a borrowing from Arabic, cf. Vullers, Lex, i, 956, but see Bartholomae, AIW, 665.

⁷ Hübschmann, Arm. Gramm, i, 139.

⁸ Montgomery, Aramaic Incantation Texts from Nippur, Glossary, p. 285.

Eth. RR? with its verbal forms RP? and +RP? (and Amharic ?? judge; Tigriña RR? judge); into Iranian, where we find the Phlv. ideogram who dēnā = judgment, decree,¹ and also into Arabic.² As used in the Qur'ān it closely corresponds to Jewish use; in fact the constantly occurring so exactly corresponds with the Rabbinic Rabbinic reference it seems obviously a borrowing from Jewish sources. The fact, however, that in Syriac, besides have meaning judgment, we have also a meaning religion, borrowed from the Iranian (Brockelmann, Lexicon Syriacum, 151b), giving us the same double usage as in Arabic, makes the probabilities seem in favour of the borrowing having been from a Christian source.³ In any case it was an early borrowing for it is found not uncommonly in the early poetry.⁴

(Dīnār). دينار

iii, 68.

A dīnār.

The name of a coin, the Lat. denarius, Gk. δηνάριον. The Muslim authorities knew that it was a loan-word and claim that it came from Persian, though they were not unanimous about it. al-Jawālīqī, Mu'arrab, 62, whose authority is accepted by as-Suyūtī, 5 gives it as Arabicized from the Pers. , but ath-Tha'ālibī, Fiqh, 317, places it among the words which have the same form in both Arabic and Persian. as-Suyūtī, Muzhir, i, 139, places it among the words about which the philologers were indoubt, and Rāghib, Mufradāt, 171, while quoting the theory that it is of Pers. origin compounded from , and an Arabic word. Similarly the

¹ Frahang, Glossary, p. 79.

² Hirschfeld, Beiträge, 44; Nöldeke, Neue Beiträge, 39; Fraenkel, Vocab, 22.

³ Mingana, Syriac Influence, 85; Horovitz, KU, 62.

⁴ See references in Horovitz, op. cit. Cheikho, Naṣrāniya, 171.

⁵ Itq, 320; Mutaw, 46, vide also al-Khafājī, 86.

⁶ Vide Vullers, Lex, i, 25 and 56. Dvořák, Fremdw, 66, points out that the late Greek explanations of the word take it to be from din-ar, i.e. δεκάχαλκον; cf. Steph., Thesaurus, ii, 1094: τὸ δεκάχαλκον οὕτως ἐκαλεῦτο δηνάρων, or the even more ridiculous τὸ τὰ δεωὰ ἄιρειν παρεχόμενον.

Lexicons differ. The Qāmūs says plainly that it is a foreign word like and ديباج and ديباج and ديباج and ديباج from other peoples. TA, iii, 211, says that the authorities were uncertain—واختلفت في اصله and Jawhari tries to explain it as an Arabic word.

seems an invention to explain the plu. دنانر, though it may be intended to represent the Phlv. denār, used for a gold coin in circulation in the Sasanian empire,1 and which is the origin of the Pers. دنار. The Phlv. موهور , however, is not original, and the oft suggested connection with the Skt. दीनार, a gold coin or gold ornament, is hardly to the point, for this is itself derived from the Gk. δηνάριον,² and the Phlv. word was doubtless also borrowed directly from the Greek.

δηνάριον from the Lat. denarius was in common use in N.T. times, and occurs in the non-literary papyri.3 The Greeks brought the word along with the coin to the Orient in their commercial dealings, and the word was borrowed not only into Middle Persian, but is found also in Arm. 466mp,4 in Aram. 717, which occurs both in the Rabbinic writings (Levy, Wörterbuch, i, 399, 400) and in the Palmyrene inscriptions (De Vogüé, Inscr., vi, 3 = NSI, No. 115, p. 273),5 and in Syr. ξειεί The denarius aureus, i.e. the δηνάριον χρυσοῦν, became known in the Orient as simply $\delta \eta \nu \alpha \rho_i \rho_i \rho_i$, and it was with the meaning of a gold coin that the word came into use in Arabic.6

Now as it was coins of Greek and not of Persian origin that first came into customary use in Arabia, we can dismiss the suggested Persian origin. Had the word come directly from Greek, however,

¹ PPGl, 110; Karnāmak, ii, 13; Šāyast, Glossary, 160.

² Monier Williams, Sanskrit Dictionary, 481.

³ Kenyon, Greek Papyri in the British Museum, ii, 306: "The term denarius replaces that of drachma which was regularly in use before the time of Diocletian; the Neronian denarius reintroduced by Diocletian being reckoned as equivalent to the drachma and as good of a talent."

⁴ Hübschmann, Arm. Gramm, i, 346. Brockelmann in ZDMG, xlvii, 11.

<sup>The actual form is דיכריך with the Aram. plu. ending.
Zambaur in EI, i, 975, thinks that the shortened form of the name became</sup> current in Syria after the reform of the currency by Constantine I (A.D. 309-319).

we should expect the form גייל, and the actual form גייל, and the actual form גייל, and the actual form suggests an Aram. origin, as Fraenkel had noted.¹ It was from the Syr. אבין that the Eth. אבין that the Eth. אבין that the Arabic word was also taken from this source.³ It was an early borrowing, as it occurs in the old poetry.

To make ceremonially clean.

Only once does this word occur, and then in a very late Madinan passage giving instruction about clean and unclean meats. Muslims are here forbidden to eat that which dieth of itself, blood, flesh of swine, that which has been offered to strange gods, anything strangled or gored or killed by an accident or by a beast of prey—"save what

you have made ceremonially clean "- إِلاَّتَا ذَكَيْتُمْ —the reference being, the Commentators tell us, to the giving of the death stroke in the orthodox fashion to such maimed or injured beasts.4

This whole passage is obviously under Jewish influence (cf. Lev. xi, 7; xvii, 10, 15, etc.), and Schulthess, ZA, xxvi, 151, has suggested that the verb here is a borrowing from the Jewish community. In Bibl. Heb. 1721 (Pi) means "to make or keep clean or pure", but the Aram. 127, N27 mean "to be ritually clean", and the Pa. 127 is "to make ritually clean", giving us precisely the form we need to explain the Arabic. The Syr. has the same meaning, but as the distinctions of clean and unclean meats meant little to the Christians, the probabilities are in favour of a Jewish origin.

¹ Vocab, 13; Fremdw, 191.

² Nöldeke, Neue Beiträge, 41; but see p. 33, where he suggests a possible direct borrowing from the Greek.

³ Mingana, Syriac Influence, 89.

⁴ Wellhausen, Reste, 114, n. 4.

[&]quot; Wahrscheinlich ist aber dieses letzere ذكّى irgendwie jüdischen Ursprungs."

Note also Phon. NJT, Harris, Glossary, 99.

(Rā'ina).

ii, 98; iv, 48.

The reference is the same in both passages—"say not rā'inā but say unzurnā." The Commentators tell us that the Jews in Arabia used to pronounce the word راعنا, meaning "look at us", in such a way as to relate it with the root وانظرنا, so Muḥammad urged his followers to use a different word انظرنا behold us, which did not lend itself to this disconcerting play on words.

Hirschfeld, Beiträge, 64, thinks the reference is to NIAN or OCCURRING in connection with some Jewish prayer, but it is much more likely that the statement of the Commentators is correct and that as Geiger, 17, 18, noted, it is a play on IN and INN, and reflects the Prophet's annoyance at the mockery of the Jews.

رُبِّ (Rabb).

Occurs very frequently, e.g. i, 1.

Lord, master.

The root and is common Semitic, probably meaning to be thick, as illustrated by Ar. to increase, thick juice, the Rabbinic great, however, which is so common in Heb. and Aram., and from which the meaning Lord has developed, does not occur in Ar. or in Eth. save as a borrowing. This sense seems to have developed in the N. Semitic area, and Margoliouth, ERE, vi, 248, notes that meaning Lord or Master must have been borrowed from the Jews or Christians.

The borrowing was probably from Aram. for it was from an Aram. source that the word passed into Middle Persian, as witness the Phlv. ideogram and rabā meaning great, venerable, splendid (PPGl,

as-Suyūtī, Itq. 320, quoting Abū Na'īm's Dalā'il an-Nubuwwa. Cf. Mutaw, 59.
 Vide also Palmer, Qoran, i, 14; and Dvořák, Frendw, 31; Horovitz, JPN, 204.

³ It occurs, however, in Sab. 1), though this, like Eth. 21 and 217, may be from the Aram. Torrey, Foundation, 52, claims that ب is purely Arabic.

رَبَّانِي (Rabbānī). ii. 73: v. 48. 68

iii, 73; v, 48, 68.

Rabbi.

The passages are all late, and the reference is to Jewish teachers, as was recognized by the Commentators. Most of the Muslim authorities take it as an Arabic word, a derivative from (cf. TA, i, 260; Rāghib, Mufradāt, 183; and Zam. on iii, 73). Some, however, knew that it was a foreign word, though they were doubtful whether its origin was Hebrew or Syriac.

As it refers to Jewish teachers we naturally look for a Jewish origin, and Geiger, 51, would derive it from the Rabbinic 77, a later form of 77 used as a title of honour for distinguished teachers,6

¹ West, Glossary, 133; Herzfeld, Paikuli, Glossary, 240.

² See Cook, Glossary, under the various titles. So Phon. 27. Cf. Harris, Glossary, 145.

³ Though in the S. Arabian inscriptions we find 1\(\text{A}\Pi\)), \(\Pi\)1\(\text{A}\Pi\)), etc. (see Ryckmans, Noms propres, i, 248), and there is a similar use in the Ras Shamra tablets.

⁴ Hirschfeld, New Researches, 30, however, argues that the dominant influence was Jewish. See also Horovitz, JPN, 199, 200.

⁵ Vide al-Jawālīqī, Mu'arrab, 72; as-Suyūtī, Itq, 320; Muzhir, i, 130; al-Khafājī, 94.
⁶ Hirschfeld, Beiträge, 51 n., says: "Muhammad ermahnt die Rabbinen (rabbānī) sich nicht zu Herren ihrer Glaubensgenossen zu machen, sondern ihre Würde lediglich auf das Studium der Schrift zu beschränken, vgl. ix, 31." Vide also von Kremer, Ideen, 226 n.

so that there grew up the saying [Content of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used in the Christian communities of the East, viz. Syr. and it was this form that came to be commonly used for a doctor of learning, and the dim. and was not uncommonly used as a title of reverence for priests and monks, so that we may conclude that the Qur'ānic word, as to its form, is probably of Syriac origin.

رَّنِّ (*Ribḥ*). ii, 15.

To be profitable.

A trading term which Barth, Etymol. Stud, 29 (but cf. Torrey, Commercial Theological Terms, p. 44), has equated with the Jewish TIIITK. It seems more likely, however, to have come from the Eth. Lah lucrari, lucrifacere, which is very commonly used and has many derivatives, e.g. Lah a business man; Cah gain; Cah profit bearing, etc., which are among the commonest trading terms. It is thus probably a trade term that came to the Arabs from Abyssinia, or may be from S. Arabia (cf. Ryckmans, Noms propres, i, 196; Rossini, Glossarium, 236).

رِيَّوْنَ (Ribbīyūn). iii. 140.

ш, 140.

Myriads.

¹ Dalman, Worte Jesu, 267, and see his Grammatik des jüd. paläst. Aramäisch, p. 176.

² Hübschmann, Arm. Gramm, i, 376; ZDMG, xlvi, 251.

³ Mingana, Syriac Influence, 85, agrees, but see Horovitz, JPN, 200.

⁴ Fraenkel in Beit. Ass, iii, 74, says that Nöldeke suggested this derivation, but I cannot locate the reference.

The passage is a late Madinan one encouraging the Prophet in his difficulties.

as-Suyūṭī, Itq, 321, says that certain early authorities considered it a Syriac word, and this is probably correct. Syr. (25), the plu. of 25 meaning myriads, translates both μυρίοι and μυριάδες of the LXX.

رُجْرُ (Rujz).

lxxiv, 5.

Wrath.

The Sūra is an early one, and in this passage the Prophet is urged to magnify his Lord, purify his garments, and flee from the wrath to come—والرجن فاهجر.

It is usual to translate the word as abomination or idolatry and make it but another form of رجْنُ, which occurs in ii, 56; vii, 131, etc. (cf. LA, vii, 219; Rāghib, Mufradāt, 186, and the Commentaries). There was some feeling of difficulty about the word, however, for Zam. thought the reading was wrong and wanted to read رجْنُ, and as-Suyūtī, Itq, 311, would explain it as the form of رَجْنُ in the dialect of Hudhail.

It seems probable, however, as Bell, Origin, 88, and Ahrens, Muhammed, 22, have suggested, that the word is the Syr. Incomment, used of the "wrath to come", e.g. in Matt. iii, 7.2 (Fischer, Glossar, 43, says Aram.

رَجِيمُ (Rajīm).

iii, 31; xv, 17, 34; xvi, 100; xxxviii, 78; lxxxi, 25.

Stoned, pelted, driven away by stones, execrated.

We find it used only of Satan and his minions, and it is said to

¹ Cf. also the Mandaean [Na]; Nöldeke, Mand. Gramm, 190.

² Vide also 1 Thess. i, 10, and Lagarde, Analesta Syriaca, p. 8, 1. 19.

derive from the tradition that the demons seek to listen to the counsels of Heaven and are pelted away by the angels 1 (cf. Sūra lxvii, 5).

The Muslim authorities naturally take it as a pure Arabic word, a form if from it, which is used several times in the Qur'an. As a technical term associated with Satan, however, it would seem to be the Eth. C7-9°, and mean cursed or execrated rather than stoned. 270° means to curse or execrate and is used of the serpent in Gen. iii, 14, and of those who are delivered over to the fire prepared for the devil and his angels in Matt. xxv, 41. Rückert, in his notes to his translation of the Qur'an (ed. A. Müller, p. 440),² had noted this connection with the Eth. and Nöldeke, Neue Beiträge, 25, 47, thinks that Muhammad himself in introducing the Eth. word properties introduced also the epithet C7-9°, but not knowing the technical meaning of the word treated it as though from introduced also the epithet C7-9°, but not knowing the technical meaning of the word treated it as though from introduced also the epithet C7-9°, but not knowing the technical meaning of the word treated it as though from introduced also the epithet C7-9°, but not knowing the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning of the word treated it as though from the technical meaning the technical m

Occurs some fifty-six times outside its place in the superscription of the Sūras.

The Merciful.

It occurs always as a title of God, almost as a personal name for God.⁴

Certain early authorities recognized the word as a borrowing from Hebrew. Mubarrad and Tha'lāb held this view, says as-Suyūtī, *Itq*, 321; *Mutaw*, 58, and it is quoted from az-Zajjāj in *LA*, xv, 122.

The root المام is common Semitic, and several Arabic forms are used in the Qur'an, e.g. زحمة ; رَحْمة ; رَحْمة

¹ There is, however, reason to believe that the epithet belongs to a much older stratum of Semitic belief in regard to demons, cf. Wellhausen, Reste, 111.

² See also Müller's statement in ThLZ for 1891, p. 348.

³ Wellhausen, Reste, 232; Pautz, Offenbarung, 49; Margoliouth, Chrestomathia Baidawiana, 160. Praetorius, ZDMG, lxi, 620 ff., argues against this derivation, but unconvincingly. See also Van Vloten in the Feestbundel aan de Goeje, pp. 35, 42, who thinks that it was used in pre-Islamic Arabia in connection with pelting snakes.

⁴ Sprenger, Leben, ii, 198.

but the form of رحمن is itself against its being genuine Arabic.

There can be little doubt that it was from S. Arabia that the word came into use in Arabic, but as Nöldeke-Schwally, i, 113, points out, it is hardly likely to have originated there and we must look elsewhere for the origin. Sprenger, Leben, ii, 198-210, in his discussion of the word, favours a Christian origin, while Hirschfeld, Beiträge, 39, insists that it is of Jewish origin, and Rudolph, Abhängigkeit, 28, professes to be unable to decide between them. The fact that the word occurs in the old poetry and is known to have been in use in connection with the work of Muḥammad's rival Prophets, Musailama of Yamāma and al-Aswad of Yemen, would seem to point to a Christian rather than a Jewish origin, though the matter is uncertain.

(Rahīq).

lxxxiii, 25.

Strong wine.

¹ Schwally, *Idioticon*, 88; Schulthess, *Lex*, 193, and see Wellhausen, *ZDMG*, lxvii, 630.

² Müller, ZDMG, xxx, 672; Osiander, ZDMG, x, 61; CIS, iv, No. 6; and particularly Fell in ZDMG, liv, 252, who gives a list of texts where it occurs.

³ Halévy, JA, viiic sér, xx, 326, however, takes it as an adjective and not as a divine name. (Note also Ahrens, Christliches, 35; Ryckmans, Noms propres, i, 31.)

⁴ Grimme, ZA, xxvi, 161; Bell, Origin, 52; Lidzbarski in SBAW, Berlin, 1916, p. 1218.

⁵ Halévy, *REJ*, xxiii, in discussing the inscription, thinks that it is of purely pagan origin. See also Margoliouth, *Schweich Lectures*, 67 ff.

⁶ So Pautz, Offenbarung, 171 n., and vide Fell, ZDMG, liv, 252. Mingana, Syriac

⁷ So Massignon, Lexique, 52. Sacco, Credenze, 18, apparently agrees with the Jewish theory. See also Horovitz, JPN, 201-3.

⁸ Div. Hudh. (ed. Wellhausen), clxv, 6; Mufaddaliyāt (ed. Thorbecke), 34, 1. 60; al-A'shā, Divān, lxvi, 8.

⁹ at-Tabarī, Annales, i, 1933-7. Ibn Hishām, 200.

¹⁰ Eeladhorī, 105, l. 6.

The passage is early Meccan describing the delights of Paradise. The word is an unusual one and the Lexicons do not know quite what to make of it. They admit that it has no root in Arabic, and though they are agreed that it refers to some kind of wine, they are uncertain as to the exact meaning or even the exact spelling, i.e.

whether it should be رُحِيقٌ or رُحَاق (cf. LA, xi, 404).1

Ibn Sīda was doubtless not far from the mark when he said that it meant عتيق. That old, well matured wine was a favourite among the ancient Arabs, Fraenkel, Fremdw, 171, has illustrated by many examples from the old poetry, and I suspect that رحيق is the Syr.

Aram. آآر far, remote,² which was borrowed as an ideogram into Phlv. as معنى old, antique (PPGI, 192).

رزق (Rizq).

Of very frequent occurrence, cf. ii, 57; xx, 131. Bounty.

It means anything granted to another from which he finds benefit, and in the Qur'an refers particularly to the bounty of God, being used frequently as almost a technical religious term.

Besides the noun رزق we find in the Qur'an the verb رزق (ii, 54, etc.), the part. رازق, he who provides (v, 114, etc.), and the Provider, one of the names of God. The verb, of course, is denominative and the other forms have developed from it.

It has long been recognized by Western scholarship that the word is a borrowing from Iranian through Aramaic. Phlv. \mathfrak{p} ročik means daily bread 3 (cf. Paz. roži) from \mathfrak{p} roč, day, the Mod.

¹ It occurs in the old poetry. Cf. Labid (ed. Chalidi, p. 33); and D. H. Müller, WZKM, i, 27, notes its occurrence in the South Arabian inscriptions.

² But note the S. Arabian 4中) remotus, and Eth. C 本中 (Rossini, Glossarium, 240).

³ Vide Shikand, Glossary, p. 266.

Pers. روز , which is connected with Av. תבלענט raočah, light, 1 O.Pers. rauča, day 2; Skt. לאם shining, radiant. The Phlv. אם אל was borrowed into Arm. as תחלון daily provision, and then bread, 3 and Syr. לאם daily ration, 4 which translates $\tau \rho o \phi a i$ in 1 Macc. i, 35, and also stipendium (ZDMG, xl, 452). In Mod. Pers. by regular change of θ to θ we get θ to θ we get θ daily need, e.g. روزی خور "eating the daily bread".

It was from the Syr. that the word came into Arabic, and thence was borrowed back into Pers. in Islamic times as دزق. It was an early borrowing and occurs frequently in the old poetry.

lii, 3.

A volume, or scroll of parchment.

The Lexicons take the word from to be thin (LA, xi, 414), which is plausible enough, but there can be little doubt that it is a foreign word borrowed from the Eth., where the means parchment (charta pergamena, membrana, Dillmann, Lex, 284), which translates μεμβράναι in 2 Tim. iv, 13. It was an early borrowing and occurs many times in the old poetry.

Ar-Raqīm is mentioned at the commencement of Muḥammad's version of the story of the Seven Sleepers. The Commentators present

¹ Bartholomae, AIW, 1489.

² Spiegel, Die altpers. Keilinschriften, 238.

³ Hübschmann, Arm. Gramm, i, 234.

⁴ Nöldeke, ZDMG, xxx, 768; Lagarde, GA, 81.

⁵ So Lagarde, op. cit.; Rückert, ZDMG, x, 279; Fraenkel, Vocab, 25; Pautz, Offenbarung, 164, n. 4; Siddiqi, Studien, 56.

⁶ Lagarde, op. cit.; Vullers, Lex, ii, 28.

⁷ Fraenkel, Fremdw, 246. ረቀ is from ረቀቀ to be thin; cf. የምን and ے, so that ረቂቀ corresponds to رقبی.

the widest divergences as to its meaning. Some take it as a placename, whether of a village, a valley, or a mountain. Some think it was a document, a ... Others consider it the name of the dog who accompanied the Sleepers: others said it meant an inkhorn, and some, as Ibn Duraid, admitted that they did not know what it meant.

Their general opinion is that it is an Arabic word, a form فعيل, but some, says as-Suyūtī, Itq, 321, said that it was Greek, meaning either writing or inkhorn in that tongue.

The probabilities are that it is a place-name, and represents الماء على الماء على الماء ا

(Rummān).

vi, 99, 142; lv, 68.

 ${\bf Pomegranate}.$

The generally accepted opinion among the Muslim authorities is that it is a form رَمِّ from رَبِّ (cf. Rāghib, Mufradāt, 203), but some had considerable doubts about it as we see from LA, xv, 148; and Jawharī, sub voc.

Guidi, Della Sede, 582, noted it as a loan-word in Arabic, and Fraenkel, Fremdw, 142, suggested that it was derived from the Syr.

بناح , the Arabic form being built on the analogy of وَعُلَامُ . As the

י Cf. the Targumic רקם דניעא.

² Ibn Athīr, Chron, xi, 259; Yāqūt, Mu'jam, ii, 804.

³ Torrey in Ajeb Nameh, 457 ff., takes عبر to be a misreading of D'77 and to refer to the Emperor Decius who is so prominent in the Oriental legends of the Seven Sleepers. Such a misreading looks easy enough in the Heb. characters, but is not so obvious in Syr. عبر المحدى and as Horovitz, KU, 95, points out, it does not explain the article of the Arabic word. Horovitz also notes that names are carefully avoided in the Qur'anic story save the place-name. (Torrey's remarks on Horovitz's objection will be found in Foundation, 46, 47.)

Eth. Conn and the Phlv. ideogram with roramna or with romana,1

are of Aram. origin we may assume the same for Ar. לעלט,
but the ultimate origin of the word is still uncertain.² It occurs in Heb. as אור הוואס, in Aram. אור מונא, as well as Mandaean אור הוואס, but appears to be non-Semitic.⁴ Horovitz, Paradies, 9, thinks that if it is true that the pomegranate is a native of Socotra we may have to look in that direction for the origin of the word. It is, of course, possible that it is a pre-Semitic word taken over by the Semites. (See Laufer, Sino-Iranica, 285.)

رُوْضَةٌ (Rauda).

xxx, 14; xlii, 21.

A rich, well watered meadow; thence a luxurious garden. (LA, ix, 23.)

Both passages are late Meccan and refer to the blissful abode of the redeemed.

There can be little doubt that the word was borrowed as a noun into Arabic, and from it were then formed رَوَّضَ "to resort to a

garden", راوض "to render a land verdant", أورض "to abound in gardens", etc. As some of these forms occur in the early literature the borrowing must have been an early one.

Vollers, ZDMG, 1, 641, 642, noted that the word is originally Iranian, and he suggested that it was from the Iranian \sqrt{rud} , meaning to grow. The Av. urcdot vector vecto

¹ PPGl, 198; Frahang, Glossar, p. 105; and Nöldeke, Neue Beiträge, 42.

² Löw, Aramäische Pflanzennamen, 310, says: "Etymologie dunkel," and see Zimmern, Akkad. Fremdw, 54.

³ Nöldeke, Mand. Gramm, 123; Lidzbarski, Mandäische Liturgien, p. 218.

⁴ Hommel, Aufsätze, 97 ff.; BDB, 941, "a foreign word of doubtful origin."

ist ohne Etymologie: zur Bedeutung ist hier nur daran zu erinnern, dass es in der Nomadensprache jeden grünen Fleck in öder Umgebung bezeichnet. Mit dem alten Sprachgebrauch deckt sich noch jetzt nach meiner Erfahrung genau die Sprache z.B. der Sinaibeduinen...Ich glaube nicht fehl zu gehen, wenn ich, ورضة, aus p. \sqrt{rud} wachsen ', erkläre."

⁶ Bartholomae, AIW, 1495; Reichelt, Awestisches Elementarbuch, 493.

أَلَوْمُ (
$$Ar$$
- $R\bar{u}m$).

xxx, 1.

The Byzantine Empire.

It is the common name for the Byzantine Greeks, though also used in a wider sense for all the peoples connected or thought to be connected with the Eastern Roman Empire (cf. TA, viii, 320).

A considerable number of the early authorities took it as an Arabic word derived from to desire eagerly, the people being so called because of their eagerness to capture Constantinople (Yāqūt, Mu'jam, ii, 862). Some even gave them a Semitic genealogy—LA, xv, 150, and Yāqūt ii, 861. Others, however, recognized the word as foreign, as e.g. al-Jawālīqī, Mu'arrab, 73, who is the authority followed by as-Suyūtī, Itq, 321.5

The ultimate origin, of course, is Lat. Roma, which in Gk. is $\dot{P}\dot{\omega}\mu\eta$, which came into common use when $\dot{\eta}$ $N\epsilon\dot{\alpha}$ $\dot{P}\dot{\omega}\mu\eta$ as distinguished from $\dot{\eta}$ $\pi\rho\epsilon\sigma\beta\nu\tau\dot{\epsilon}\rho\alpha$ $\dot{P}\dot{\omega}\mu\eta$ became the name of Constantinople

¹ Horn, Grundriss, 139; Bartholomae, AIW, 1495. Cf. the O.Pers. rauta = river which is related to Gk. ρυσις, ρυτός.

² PPGl, 198.

³ PPGl, 198, cf. Av. 27) urūd, riverbed, from the root raod (Reichelt, Avestan Reader, 266), and Pazend rod, Phlv. 265).

⁴ Addai Sher, 75, wants to derive روضة from Pers. ريز, which seems to be wide of the mark.

⁵ So Mutaw, 47, which classes it among the borrowings from Persian.

after it had become the capital of the Empire. Naturally the name travelled eastward, so that we find Syr. 100; : 200 beside 1000; ; 200; Arm. Sand or Sand 1; Eth. Conf.; Phlv. 6) u Arum²; Skt. 774, and the hrvm of the Turfan texts.³

The word may have come directly from the Greek into Arabic through contacts with the Byzantine Empire such as we see among the Ghassanids, or it may be as Mingana, Syriac Influence, 98, thinks, that it came through the Syriac.⁴ It is at any rate significant that no occurs not infrequently in the Safaite inscriptions, cf. Littmann, Semitic Inscriptions, 112 ff.; Ryckmans, Noms propres, i, 315, 369, and also in the old poetry, cf. the Mu'allaqa of Tarafa, 1. 23 (Horovitz, KU, 113), and is found in the Nemāra inscription (RES, i, No. 483).

(Zād) زَادُّ

ii, 193.

Provision for a journey.

In the same verse occurs the denominative verb ; to provide oneself for a journey.

This may be genuine Arabic as the Muslim savants without exception claim. On the other hand, Zimmern, Akkad. Fremdw, 39, suggests that it may have had a Mesopotamian origin. There is an old Babylonian zīdītu, beside Akk. ṣīdītu, meaning the money and other provisions necessary for a journey, and from this in all probability came the Heb. 7773 in the sense of provisions for a journey or a march, as in Gen. xlii, 25, etc. (see BDB, 845); and Aram. XTII; Syr. 1:01; Palm. TII with the same meaning.

From some Aramaic form the word would then have passed into Arabic, probably at a quite early period, and then the verbal forms were built up on it in the ordinary way.

¹ Hübschmann, Arm. Gramm, i, 362.

² Dinkard, § 134, in the Bombay edition, p. 157, l. 8, of the Pahlavi text. See also Justi's Glossary to the *Bundahesh*, p. 62; *Shikand*, Glossary, 231; Herzfeld, *Paikuli*, Glossary, 194.

³ Henning, Manichaica, ii, 70.

⁴ Vide also Sprenger, Leben, iii, 332, n.

xcvi, 18.

The guardians of Hell.

They are said to be strong and mighty angels, and the name is usually derived from it to push, thrust (Bagh. on the passage). We see from Zam., however, that the philologers have some difficulty in explaining the form.

Vollers, ZDMG, li, 324, suggested a connection with Akk. zibanîtu meaning balances, and Addai Sher, 77, wants to derive it from Pers.

seems, however, as Andrae, *Ursprung*, 154, points out, to be connected with the Syr. ابتعاق , the ductores who, as Ephraem Syrus tells us,² lead the departed souls to judgment.

iv, 161; xvii, 57; xxi, 105.

The Psalter.

Always the Book of David, and xxi, 105, given as a quotation therefrom, is from Ps. xxxvii, 29.

The early authorities were not certain as to whether the word was to be read زُبُور or زُبُور, though they agree that it is from to transcribe (Tab. on iv, 161; Rāghib, Mufradāt, 210; as-Sijistānī, 166; Jawharī, i, 324). The plu بُرُبُر, as a matter of fact, is used in the Qur'an of Scriptures in general (e.g. xxvi, 196; liv, 43, etc.), and once of the Books of Fate (liv, 52), so that there is on the surface some colour to the claim that زبور may be from زبر to transcribe.

It is obvious, however, that the word must somehow have arisen as a corruption of some Jewish or Christian word for the Psalter,

West, Glossary, 150 and 50; PPGl, 130. Cf. Horn, Grundriss, 144.
² Opera, iii, 237, 244. Grimme, Mohammed, 1892, p. 19 n., thinks that some old name of a demon lies behind the word.

its form being doubtless influenced by the genuine Arabic زر (Ahrens, Christliches, 29). Some have suggested that it is a corruption of مراكة Psalm or chant,¹ used, e.g., in Ps. lxxxi, 3; xcviii, 5, the And Deing to some extent interchangeable in Arabic. Fraenkel, Fremdwörter, 248, however, thinks it more likely that it originated in a misunderstanding of مراكة المراكة المراكة وعامة المراكة والمراكة المراكة المراكة والمراكة المراكة ا

when we remember the early use of غربر beside فربر and the fairly frequent use of in the early poetry in the general sense of a writing, it seems simplest to think of some confusion made between derivatives from these roots and the محامدات or المعادة in use among Jews and Christians, so that even in pre-Islamic days زبور came to be used by a popular derivation for the Psalter.

(Zujāja). زُجَاجَةٌ

xxiv. 35.

A glass vessel.

There was some uncertainty as to the vowelling of the word, whether فرياحة ; أضاحة : رُحَاجة The philologers attempt to derive it from رُحَاجة though they do not suggest how it can be explained from this root. Fraenkel, Frendw, 64, showed that it

¹ Hirschfeld, Beiträge, 61, supports a Jewish origin.

² See Horovitz, JPN, 205, 206.

³ Cf. Fraenkel, in Beitr. Ass, iii, 74.

⁴ Vide Imru'ul-Qais in Ahlwardt, Divans, 159, 160, an-Namrī in Aghānī, xii, 18, and other passages in Horovitz, KU, 69 ff., Cheikho, Nasrāniya, 184, and Al-Machriq, xvi, 510.

⁵ Cf. al-'Uqaili in LA, viii, 55, and the verses of the Jewish poet quoted by Hirschfeld. Margoliouth, ERE, x, 541, supports the solution suggested above, and vide Vollers, ZDMG, li, 293. Torrey, Foundation, 34, takes it to be an example of the Judæo-Arabic dialect spoken by the Jews of Arabia.

⁶ LA, iii, 112.

has no verbal root in Arabic, and suggested that it is the Aram. Syr. In meaning glass or crystal. The Syr. word is early and quite common, and it was probably when the Arabs came to use glass that they took over the word along with the article.

vi, 112; x, 25; xvii, 95; xliii, 34.

Anything highly embellished.

As used in the Qur'ān it means ornamentation, though Ibn Sīda says that its primitive meaning was *gold*, and then any gilded decoration, and then decoration in general. There appears to be no occurrence of the word earlier than the Qur'ān, though it may well have been an early word.

It seems to be a deformation from the Syr. Aramaic $\Pi^{1}\Pi^{1}$, meaning a bright scarlet colour much used for adornment. It is used for the scarlet curtains of the Tabernacle in Ex. xxvi, 1, and for the $\chi\lambda\alpha\mu\dot{\nu}s$ $\kappa\kappa\kappa\dot{\nu}\eta$ of Matt. xxvii, 28. The interchange of Ω and Π is not a great difficulty, cf. Praetorius, Beit. Ass, i, 43, and Barth in ZDMG, xli, 634.

lxxxviii, 16.

Rich carpets.

Plu. of i, or i, occurring only in an early description of Paradise. The word occurs not infrequently in the early literature and the exegetes have a clear idea that it means fine wide carpets, but their explanations of the form are confused ² (cf. Rāghib, Mufradāt, 211).

Fraenkel, Fremdw, 92, thought that it was from the Syr. to check, stop, though it is difficult to see how this can explain its meaning.

¹ Addai Sher, 77, would derive it from Pers. زبور ornamentation, but there seems nothing in favour of this.

² The fact would seem to be that زرية is a later formation, and that the form that was borrowed was زرابي, which as a matter of fact is the only form that occurs in the oldest texts.

iii, 32, 33; vi, 85; xix, 1, 7; xxi, 89.

Zachariah.

Always as the father of John the Baptist, 4 though in iii, 32, he is the elder who reared Mary from childhood, an idea dependent of course on *Protevangelion*, viii, 4.

There are variant spellings of the word, if it and it and it came into Ar. from Syr. Licit. We find **Take in Mandaean, but there seems reason to believe that this form, like Yahyā for Yohannā, has been influenced by Arabic (Brandt, ERE, viii, 380). The name apparently does not occur in the early literature, though it must have been well known to Arabian Christians in pre-Islamic times.

¹ Vullers, Lex, ii, 168, 169.

² Addai Sher, 77, also argues for a Persian origin, but he wants to derive it from ..., meaning yellow water.

³ So Fraenkel, op. cit.

⁴ It is remotely possible that in the list of Prophets in vi, 85, it refers to someone else, but its close connection there with the name Yahyā would seem to indicate that the same Zachariah is meant as is mentioned in the other passages.

⁵ So al-Khafājī, 99.

⁶ Rhodokanakis, WZKM, xvii, 285; Horovitz, KU, 113; Mingana, Syriao Influence, 82.

⁷ As in the Liber Adami (ed. Norberg), and Ginza (tr. Lidzbarski), 51, 213, 219.

⁸ Horovitz rightly rejects the examples collected by Cheikho, 232.

زَكَى (Zakā).

Of frequent occurrence in many forms.

To be pure.

The three forms which particularly concern us are زَكَى (cf. xxiv, 21), زَكَى (ii, 146; iv, 52; xci, 9), and زَكَى (xx, 78; lxxxvii, 14).

The primitive meaning of the Arabic 5 is to grow, to flourish, thrive, as is recognized by the Lexicons (cf. LA, xix, 77; and Rāghib, Mufradat, 212). This is the meaning we find in the earliest texts, e.g. $Ham\bar{a}sa$, 722, 11; Labīd (ed. Chalidi), etc., and with this we must connect the 6 of ii, 232; xviii, 18, etc., as Nöldeke notes. In this sense it is cognate with Akk. $zak\bar{u}$, to be free, immune 3; Aram.

In the sense of clean, pure, however, i.e. ;, and ;, and it is obviously a borrowing from the older religions. Heb. Not (like Phon. Not) is to be clean or pure in the moral sense, and its forms parallel all the uses in the Qur'an. So the related Aram. Not, and 'o', syr. 'o', and 'o', and in the moral sense. The Arabic equivalent of these forms, of course, is 'o' to be bright, and so there can be little doubt that o' used in its technical religious sense was borrowed from an Aramaic form. It is, of course, difficult to decide whether the origin is Jewish or Christian. Nöldeke, Neue Beiträge, 25, n.; Schulthess, ZA, xxvi, 152; and Torrey, Foundation, 141, favour a Jewish origin, but Andrae, Ursprung, 200, points to the close parallels between Muḥammad's use of the word and that which we find in contemporary

¹ And see Hurgronje, Verspreide Geschriften, ii, p. 11.

² Neue Beiträge, 25 n.

³ Zimmern, Akkad. Fremdw, 25.

^{*} Grimme, Mohammed, 1892, p. 15, tried to prove that \$\(\frac{1}{2} \); for Muhammad meant "to pay legal alms" (Zakāt), but this is far fetched, as Hurgronje, RHR, xxx, 157 ff., pointed out. It is true, however, that in his later years Muhammad did associate justification before God with almsgiving (Bell, Origin, 80; see also Ahrens, Christliches, 21; Horovitz, JPN, 206 ff.).

Syriac literature, so that there is ground for thinking that it came to him from Christian sources.

ii, 40, 77, 104, 172, 277; iv, 79, etc.

Legal Alms. Occurs only in Madinan passages.

Naturally the Muslim authorities explain this word from \mathcal{S} ; and tell us that an Alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself (cf. Baid. on ii, 40, etc.), though some sought to derive it from the primitive meaning of to increase (see Rāghib, Mufradāt, 212, and the Lexicons).

Zakāt, however, is another of the technical religious terms taken over from the older faiths. Fraenkel, Vocab, 23, suggested that it was from the Aram. That. The primary sense of That, Kahai is puritas, innocentia, from which developed the secondary meaning of meritum as in the Targum on Ruth iv, 21, but it does not seem that Kahai, or its Syr. equivalent [200], ever meant alms, though this meaning could easily be derived from it. Fraenkel is inclined to believe that the Jews of Arabia had already given it this meaning before Islam—"sed fortasse Iudaei Arabici That sensu eleemosynarum adhibuerunt" (so Torrey, Foundation, 48, 141). Nöldeke, however (Neue Beiträge, 25), is inclined to believe that the specializing of the word for alms was due to Muhammad himself.³

زُنْجِيْدِلُ (Zanjabīl). İxxvi, 17. Ginger.

² The origin of this idea, of course, is in the Qur'an itself, cf. ix, 104.

¹ Vide also Bell, Origin, 51. It is possible that the Phlv. مُعنى dakia of PPGl, 104, may be from the same origin. Frahang, Glossary, p. 87.

³ See also Bell, Origin, 80; Schulthess, in ZA, xxvi, 150, 151; Ahrens, Muhammed, 180; Von Kremer, Streifzüge, p. xi; Horovitz, JPN, 206. Wensinck, Joden, 114, says: "Men zal misschien vragen of tot de Mekkaansche instellingen niet de zakat behoort. En men zou zich voor deze meening op talrijke Mekkaansche openbaringen kunnen beroepen waar van zakāt gesproken wordt. Men vergete echter niet, dat het woord zakāt j, het Joodsche הכות verdienste beteekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van aalmoezen en daarna op de aalmoes zelf toegepast."

It occurs only in a passage descriptive of the delights of Paradise, where the exegetes differ as to whether Zanjabīl is the name of the well from which the drink of the Redeemed comes, or means the spice by which the drink is flavoured (*vide* Tab., Zam., and Baid. on the passage and LA, xiii, 332).

There was fairly general agreement among the early authorities that it was a Persian word. ath-Tha'ālibī, Fiqh, 318, and al-Jawālīqī, Mu'arrab, 78, give it in their lists of Persian loan-words, and their authority is accepted by as-Suyūṭī, Itq, 321; Mutaw, 47; and al-Khafājī, 99.

(Zawj).

Occurs frequently in many forms, cf. ii, 33.

A pair, species, kind, sex, couple, companion, spouse.

It is a very early loan-word in Arabic from Gk. ζεῦγος through

¹ So Vullers, Lex, ii, 148, and cf. Pahlavi Texts, ed. Jamasp Asana, p. 31.

² Hübschmann, Arm. Gramm, i, 238.

³ From which was then derived the form אָלְבָּרָ, Levy, Wörterbuch, i, 345.

Yule (vide Yule and Burnell, Hobson Jobson, ed. Cooke, 1903, p. 374) thought that the Skt. リッマス was a made-up word, and that as the home of the plant is in the Malabar district, we should look for the origin of the word in the Malayalam inchi, meaning root (cf. Tamil இதே ingir; Sinhalese 2002 3 inguru), but there is the equal probability that these are all derived from the Skt. リット a horn. See, however, Laufer, Sino-Iranica, 545, 583.

⁵ This then became γιγγίβερις and through the Lat. gingiber became the Middle English gingerir and our ginger. From ζιγγίβερις came the Syr. (20) and other forms (Löw, Aramäische Pflanzennamen, p. 138).

⁶ Fraenkel, Vocab, 11; Pautz, Offenbarung, 213; Horovitz, Paradies, 11; Addai Sher, 80.

⁷ See Geyer, Zwei Gedichte, i, 57; ii, 83; Jacob, Beduinenleben, 258.

the Aram. The verbal forms زُوَّ بَ , etc., with this meaning are clearly denominative, the primitive root زاج meaning "to sow discord between". In the Qur'an we have many forms—زُوَّ بَ to marry, to couple with, زُوْ بَ plu. ازواج a wife or husband (human); أَوْ بَ kind, species; وَوْجان ; a pair; وَوْجان ; sex.

No Muslim authority, as Fraenkel notes (Fremdw, 107), has any suspicion that the word is other than genuine Arabic, but no derivation of the word is possible from Semitic material, and there can be no reasonable doubt that its origin is to be found in $(\epsilon \hat{v} \gamma o s^{-1})$ ($\epsilon \hat{v} \gamma o s$ is originally a yoke from ζεύγνυμι to join, fasten,2 and then comes to mean a couple, so that κατὰ ζεῦγος or κατὰ ζεύγη meant in pairs, and thus $\langle \hat{\epsilon v \gamma o s} = coniugium$ was used for a married pair. From Greek it passed eastwards and in the Rabbinic writings we have 377 meaning both pair and wife,3 and NIII pair, husband, companion, besides the denominative if to bind or pair, and if $= \langle \dot{v} \gamma \omega \sigma \iota s, \, \nabla \tau \rangle = 1$ ζεῦγος + δίς. So Syr. Loi is yoke, and the very common Loi : = yokefellow, commonly used for husband or wife, with verbal forms built therefrom. It was from this Syr. that we get the Eth. Ho-? (Nöldeke, Neue Beiträge, 44) and the Arm. 77/72,4 and it was probably from the same source that it passed into Arabic. One might expect that it would be an early borrowing, and as a matter of fact it occurs in the early poetry.5

 $Z\bar{u}r$).

xxii, 31; xxv, 5, 72; lviii, 2.

Falsehood.

It is linked with idolatry in xxii, 31, but in the other passages is quite colourless.

¹ Fraenkel, op. cit, 106; Vollers, ZDMG, 1, 622; li, 298; PSm, 1094.

² Cf. Lat. iungere and the Av. 2533 (Bartholomae, AIW, 1228; Reichelt, Elementarbuch, 477).

³ See Meinhold's Yoma (1913), p. 29; Krauss, Griechische Lehnwörter, ii, 240-242.

⁴ Hübschmann, Arm. Gramm, i, 302; ZDMG, xlvi, 235.

⁵ Cf. 'Antara, xxi, 31, in Ahlwardt's Divans, p. 46.

The usual theory of the philologers is that it is derived from jethough this is clearly a denominative, and that the authorities felt some difficulty with the word is clear from LA, v, 426.

Fraenkel, Frendw, 273, suggested that it was from 71.1 There is a Heb. word \$71 loathsome thing from 711 to be loathsome, but it seems hardly possible to derive the Arabic from this. It would seem rather to be of Iranian origin. Pers. j is lie, falsehood, which Vullers, Lex, ii, 158, gives, it is true, as a loan-word from Arabic. He is certainly wrong, however, for not only does the word occur in Phlv. both simply as $\sqrt{S} z \bar{u}r$, a lie, falsehood, fiction, and in com-ענאַר zūr-gukāsīh = false evidence, perjury,3 and in the Pazend zur, a lie,4 but also in the O.Pers. of the Behistun inscription (where we read (iv, 63-4) naiy draujana āham, naiy zūrakara āham, "I was no liar, nor was I an evil doer," and further (iv, 65) naiy . . . zūra akunavam "I did no wrong"), and in the Av. אַניס zūrōjata. From Middle Persian the word was borrowed into Arm., where we find quen false, wrong, which enters into several compounds, e.g. q pupul caluminator, q plulip injustice, etc., so that it was probably directly from Middle Persian that it came into Arabic.

. .(Zait) زُنْت

xxiv, 35, also زَيْتُونْ; vi, 99, 142; xvi, 11; xxiv, 35; lxxx, 29; xev, 1.

Olive oil. Olive tree.

¹ Vide also Beit. Ass, iii, 67, where he says: "Das Koranische ji habe ich in dringendem Verdacht aus der Fremde entlehnt zu sein. Schon die verschiedenartigen Erklärungen der Araber sind auffallend."

e.g. Gosht-i-Fryānō, iii, 29.

³ e.g. Ardā Vīrāf, lv, 6; xlv, 5.

⁴ Vide Shikand, Glossary, p. 275; Salemann, Manichaeische Studien, i, 80.

⁵ Spiegel in the Glossary to his Altpersischen Keilinschriften, p. 243, translates zūra by "Gewalt", but Hübschmann, ZDMG, xlvi, 329, rightly corrects him.

⁶ Bartholomae, AIW, 1698; Horn, Grundriss, 149, § 674.

⁷ Hübschmann, Arm. Gram, i, 151.

The word has no verbal root in Arabic, ito give oil being obviously denominative, as was clear even to the native Lexicographers (LA, ii, 340, etc.).

Guidi, Della Sede, 600, had noted the word as a foreign borrowing, and Fraenkel, Fremdw, 147, points out that the olive was not indigenous among the Arabs.¹ We may suspect that the word belongs to the old pre-Semitic stratum of the population of the Syrian area. In Heb. I'll means both olive tree and olive,² but Lagarde, Mittheilungen, iii, 215, showed that primitively it meant oil. In Aram. we have I'll and Syr. Al, which (along with the Heb.) Gesenius tried unsuccessfully to derive from I'll to be bright, fresh, huxuriant. The word is also found in Coptic I to be bright, fresh, huxuriant. The word is also found in Coptic I to be select and I leave to elect which are usually taken as borrowings from Aram.,⁴ but which the presence of the word in Ossetian zeti, and Georgian Booo would at least suggest the possibility of being independent borrowings from the original population.⁵

The Arabic word may have come directly from this primitive source, but more likely it is from the Syr. [A.], which also is the source of the Eth. H.C.† (Nöldeke, Neue Beiträge, 42).6 It was an early borrowing in any case, for it occurs in the old poetry, e.g. Divan Hulh, lxxii, 6; Aghānī, viii, 49, etc.

رِيْ (Sā'a).

Of very frequent occurrence, cf. vi, 31; vii, 32; xii, 107, etc. Hour.

It is used in the Qur'an both as an ordinary period of time—an hour (cf. xxx, 55; vii, 32; xvi, 63), but particularly of "the hour",

¹ He quotes Strabo, xvi, 781, whose evidence is rather for S. Arabia. Bekrī, *Mu'jam*, 425, however, says that the olive is found in Syria only, and we may note that in Sūra xxiii, 20, the tree on Mt. Sinai yields دريت not دهن.

² So Phon. N7 (cf. Harris, Glossary, 99), and N7 in the Ras Shamra texts.

³ PPGl, 242.

⁴ Hübschmann, Arm. Gramm, i, 309; ZDMG, xlvi, 243. Lagarde, Mitth, iii, 219, seemed to think that 3 [μ] was the origin of the Semitic forms (but see his Arm. Stud, No. 1347, and Ubersicht, 219, n.).

⁵ Laufer, Sino-Iranica, 411, however, still holds to a Semitic origin for all the forms.

⁶ Eth. ال جم , however, is from Ar. زيتون, cf. Nöldeke, op. cit.

the great Day of Judgment (liv, 46; xlii, 17; vi, 31, etc.). It occurs most commonly in late Meccan passages.

It is difficult to derive the word from the Ar. "to let camels run freely in pasture", though it might conceivably be a development from a verbal meaning "to pass along", i.e. to elapse. The Lexicons, however (cf. LA, x, 33), seem to make no attempt to derive it from a verbal root.

The probabilities are that it is of Aram. origin. Bibl. Aram., and אשש and אחשש are common in the Targums and Rabbinical writings for both a short time 1 and an hour, both of which meanings are also found for the commonly used Syr. In Syr. As is very frequently used in eschatological passages for "the hour", cf. Mark xiii, 32; Jno. v, 28, etc.; and Ephraem (ed. Lamy) iii, 583, precisely as in the Qur'anic eschatological passages. As the Eth. 101 or 191, which is also used eschatologically, is a borrowing from the Syr. (Nöldeke, Neue Beitr, 44), we are fairly sure, as we have already noted (supra, p. 40), that as an eschatological term the Arabic has come from Syr., and the same is probably true of the word in its ordinary usage. It occurs in the early poetry, and so would have been an early borrowing.

xx, 87, 90, 96.

The Samaritan.

The Qur'an gives this name to the man who made the golden calf for the Children of Israel.

Geiger 166 2 thought that the word was due to a misunderstanding of the word 7820, the Angel of Death who, according to the story in Pirke Rabbi Eliezer, xlv,3 was hidden within the calf and lowed to deceive the Israelites. This, however, is rather remote, and there can be no doubt that the Muslim authorities are right in saying that it means "The Samaritan". The calf worship of the Samaritans may

¹ From the fact that the word can mean an extremely short period of time some have thought that its original meaning was "Augenblinck", "the blink of an eye", related to Akk. &'u, Heb. The to gaze.

2 Followed by Tisdall, Sources, 113; but see Heller in EI, sub voc.

³ In Friedlander's translation (London, 1916), p. 355.

have had something to do with the Qur'anic story. But as Fraenkel, ZDMG, lvi, 73, suggests, it is probably due to some Jewish Midrash in which later enmity towards the Samaritans led pious Jews to find all their calamities and lapses of faith due to Samaritan influence.²

A comparison of the Syr. שׁלְּהֶרוֹנִי with Heb. would suggest a Syr. origin for the Ar. שׁלְּהָרוֹנִי, but as Horovitz, KU, 115, notes, there is a late Jewish שִׁלְּהֵרִי or שִׁלְּהַרִי which might quite well be the source of the Qur'anic form.

م (Sāhira).

lxxix, 14.

The passage is an early one referring to the Last Day—"Lo there will be but a single blast, and behold they are بالساهرة," where the Commentators are divided in opinion as to whether Sāhira is one of the names of Hell—بالمناه , or a place in Syria which is to be the seat of the Last Judgment, or means the surface of the earth—راكم . See Tab., Baid. and Bagh. on the verse.

Sprenger, Leben, ii, 514, notes that "aus dem Arabischen lässt es sich nicht erklären", and suggests that it is derived from the المال ال

י Cf. the ענל שמרון of Hos. viii, 5, 6.

² A confirmation of this is found in the words of v, 97, giving the punishment of the Sāmirī, where the "touch me not" doubtless refers to the ritual purifications of the Samaritans. Cf. Goldziher's article La Revue Africaine, No. 268, Alger, 1908. Halévy, Revue Sémitique, xvi, 419 ff., refers it to the cry of the lepers, but Horovitz, KU, 115, rightly insists that this is not sufficient to explain the verse.

³ On which see his Homonyme Wurzeln, 41 ff.

out that $_{\bullet} = \Pi$ is not unknown in words that have come through Nabataean channels.¹

It is not impossible, however, to take it as an ordinary Arabic word meaning awake.

xxvii, 22; xxxiv, 14.

Sabā'.

The name of a city in Yemen destroyed by a great inundation. We have fairly extensive evidence for the name of the city from non-Arabic sources. It is the $h\Pi h$ of the S. Arabian inscriptions (CIS, ii, 375; Mordtmann, Sab. Denkm, 18; Glaser, Zwei Inschriften, 68; Rossini, Glossarium, 192; Ryckmans, Noms propres, i, 353), which occurs in the Cuneiform inscriptions as Sab'a and Saba', in Greek as $\Sigma \alpha \beta \alpha'$, in Heb. $\Sigma \psi$, from which are Syr. $\Sigma \alpha \beta \alpha'$, Eth. $\Lambda \Lambda \Lambda$.

As the Qur'ānic statements about Sabā' are connected with the Solomon legend, it is possible that like the name *Suleimān*, it came to him from Christian sources, though we cannot absolutely deny its derivation from Rabbinic material (Horovitz, KU, 115; JPN, 157), and indeed the name may have come directly from S. Arabia.

مئت (Sabt).

ii, 61; iv, 50, 153; vii, 163; xvi, 125. Sabbath.

(Sprenger and others would add to this rest in xxv, 49; lxxviii, 9.) 4

We find only in relatively late passages and always of the Jewish Sabbath. The Muslim authorities treat it as genuine Arabic from to cut, and explain it as so called because God cut off

² Delitzsch, Paradies, 303.

³ Σαβά in LXX, but Σάβαταν in Strabo.

¹ His examples are دمق ; بسلا = دمل and مرف and المراب المرب الم

⁴ Leben, ii, 430; Grünbaum, ZDMG, xxxix, 584, but see Horovitz, KU, 96.

His work on the seventh day 1 (cf. Baid. on ii, 61; and Mas'ūdī, Murūj, iii, 423).

There can be no doubt that the word came into Arabic from Aram.² and probably from the Jewish Karaw rather than from the Syr.

محمد. The verb منبت of vii, 163, is then denominative, as Fraenkel, Vocab, 21, has noted. It is doubtful if the word occurs in this meaning earlier than the Qur'ān.

(Sabbaḥa).

Of very frequent occurrence, cf. ii, 28, etc.

To praise.

Besides the verb we have سنجان praise 3; مستيح act of praise; مستيح one who celebrates praise, all obviously later formations from

The primitive sense of the root is to glide, and in this sense we find in the Qur'an, so that some of the philologers endeavoured to derive from this (cf. Baid. on ii, 28). It has been pointed out frequently, however, that the sense of praise is an Aram. development of the root. It occurs in Hebrew in this sense only as a late Aramaism (BDB, 986), and in S. Semitic only after contact with Aramaic speaking peoples.

naw is found even in O.Aram., meaning to laud, praise, and has a wide use in Syriac. Fraenkel, Vocab, 20, and Hirschfeld, Beiträge, 45, are inclined to think that we must look for a Jewish source, but there is even more likelihood of its being Syr., for not only is widely

used in the classical language, but we find سيحان = عدمد and in

² Geiger, 54; von Kremer, *Ideen*, 226 n.; Hirschfeld, *New Researches*, 104; Horovitz, KU, 96; JPN, 186; Fischer, Glossar, 52.

¹ It is curious that the Muslims object to deriving it from the sense of to rest (DDD) on the ground of Sura 1, 37. See Grünbaum, ZDMG, xxxix, 585.

³ Sprenger, Leben, i, 107 ff.

⁴ Lidzbarski, Handbuch, 372; Cook, Glossary, 111.

the Christian Palestinian dialect "". It is clear that the word was known among the Arabs in pre-Islamic times, for we find $\Pi\Pi$ as a proper name in Sabaean (cf. Ryckmans, Noms propres, i, 146), so Horovitz, JPN, 186, lists it as one of those words which, while obviously a borrowing from the older religions, cannot be definitely assigned to a particular Jewish or Christian source.

Occurs frequently, cf. ii, 102.

A way, road—then metaphorically, a cause, or reason.

In the Qur'ān it is used both of a road, and in the technical religious sense of The Way (cf. Actsix, 2), i.e. سبيل الله. The Muslim authorities take it as genuine Arabic, and Sprenger, Leben, ii, 66, agrees with them. It is somewhat difficult, however, to derive it from سبيل, as even Rāghib, Mufradāt, 221, seems to feel, and the word is clearly a borrowing from the Syr. عصماء As a matter of fact Heb. عصماء معالم على المعالم mean both road or way of life, precisely as the Syr. المعالم borrowed into Arm. as عساله and so is the more likely origin. It occurs in the old poetry, e.g. in Nābigha v, 18 (Ahlwardt, Divans, p. 6), and thus must have been an early borrowing.

(Sajada).

Of very frequent occurrence. Cf. ii, 32.

To worship.

With the verbal forms must be taken منجو دُّ e.g., ii, 119; xxii, 27, etc.

¹ Schwally, *Idioticon*, 91. See also Mingana, *Syriac Influence*, 86; Bell, *Origin*, 51, and Nöldeke, *Neue Beiträge*, 36, who shows that the Eth. **ħ n** h is of the same origin.

² Schwally in *ZDMG*, liii, 197, says: "Bei der Annahme, dass نسيل 'Weg' echt arabisch ist, scheint es mir auffallend zu sein, dass unter den verschiedenen Synonymen gerade dieses dem Aramäischen und Hebräischen gleiche Wort für den religiösen Sprachgebrauch ausgesucht ist. Ich kann mir diese Erscheinung nur aus Entlehnung erklären."

³ Hübschmann, Arm. Gramm, i, 313; ZDMG, xlvi, 246.

This root 710 is an Aram. formation. Even in O. Aram. it meant "prostration of reverence", as is evident from the \$7710 of Sachau's Edessa inscription No. 3 (ZDMG, xxxvi, 158; cf. Dan. iii, 6). In later Aram. 710 is to bow down, \$7110 is worship, adoration, and \$7710 Π an idol temple. Similarly Syr. Ω , from a primitive meaning of "to salute reverentially" (cf. 2 Sam. ix, 6), comes to mean to adore, translating both $\sigma \epsilon \beta \omega$ and $\pi \rho o \sigma \kappa \nu \nu \nu \epsilon \omega$, and giving

120, and 12; adoration, and 1:0, a worshipper, etc.

It is from the Aram. that we get the Heb. 730 (Nöldeke, ZDMG, xli, 719) and the Eth 17.8 (Nöldeke, Neue Beiträge, 36), and it was from Aram. that the word passed into Arabic, probably at an early period, as we see from the Mu'allaqa of 'Amr b. Kulthūm, l. 112.

The meaning of Sigill in this eschatological passage was unknown to the early interpreters of the Qur'ān. Some took it to be the name of an Angel, or of the Prophet's amanuensis, but the majority are in favour of its meaning some kind of writing or writing material. (Tab. and Bagh. on the passage, and Rāghib, *Mufradāt*, 223.)

and a mount

There was also some difference of opinion as to its origin, some

like Bagh. taking it as an Arabic word derived from others admitting that it was a foreign word, of Abyssinian or Persian origin.² It is, however, neither Persian or Abyssinian, but the Gk. $\sigma\iota\gamma\iota\lambda\lambda o\nu = \text{Lat. }sigillum$, used in Byzantine Greek for an Imperial edict.⁴ The word came into very general use in the eastern part of the Empire, so that we find Syr. $(PSm, 2607)^5$ meaning

¹ Nöldeke, op. cit.; Hirschfeld, Beiträge, 41; Schwally, ZDMG, lii, 134; Von Kremer, Streifzüge, p. ix, n.

² al-Jawālīqī, Muʻarrab, 87; al-Khafājī, 104; as-Suyūṭī, Itq, 321; Mutaw, 41. W. Y. Bell in his translation of the Mutaw. is quite wrong in taking the word رجل to mean part, portion, blank paper. It means man as is clear from LA, xiii, 347.

³ Pers. سجر, meaning syngrapha iudicis, is a borrowing from the Arabic, Vullers, Lex. ii. 231.

 $^{^4}$ Vollers, ZDMG, l, 611 ; li, 314 ; Bell, Origin, 74 ; Vacca, EI, sub voc. ; Fraenkel, $Vocab,\, 17$; $Fremdw,\, 251.$

⁵ Nöldeke, Neue Beiträge, 27.

diploma, and Arm. upqh_ meaning seal. It may have come through Syriac to Arabic as Mingana, Syriac Influence, 90, claims, but the word appears not to occur in Arabic earlier than the Qur'ān, and may be one of the words picked up by Muḥammad himself as used among the people of N. Arabia in its Greek form. In any case, as Nöldeke insists, it is clear that he quite misunderstood its real meaning.

م. (Sijjīl).

xi, 84; xv, 74; cv, 4.

Lumps of baked clay.

The last of these passages refers to the destruction of the army of the Elephant, and the others to the destruction of Sodom and Gomorrah. In both cases the سجيل is something rained down from heaven, and as the latter event is referred to in Sūra li, 33, we get the equivalence of ملين = سجيل, which gives the Commentators their cue for its interpretation.

It was early recognized as a foreign word, and generally taken as of Persian origin, 4 Tab. going so far as to tell us وهو بالفارسية سنك , which is a very fair representation of شنگ and ثر (Fraenkel, Vocab, 25; Siddiqi, Studien, 73). شعم meaning stone is the Phlv. عمو sang from Av. عمو معرف معرف معرف المحالية والمحالية عمون عمون المحالية والمحالية والمح

¹ Hübschmann, Arm. Gramm, i, 378.

² Neue Beiträge, 27.

³ Others, however, would not admit this identification, and we learn from Tab. that some took it to mean the lowest heaven, others connected it with متاب , and others made it a form اسجل from اسجل from المسل . Finally, Baid. tells us that some thought it a variant of سجين meaning hell.

⁴ al-Jawāliqī, Mu'arrab, 81; Ibn Qutaiba, Adab al-Kātib, 527; al-Khafājī, 103; Rāghib, Mufradāt, 223; Baid on xi, 84; as-Suyūtī, Itq, 321; Mutaw, 35, and see Horovitz, KU, 11; Siddiqi, 8, n., 2.

⁵ Bartholomae, AIW, 207. ⁶ PPGl. 120.

⁷ But see Hübschmann, Arm. Gramm, i, 172.

Persian it passed directly into Arabic. Grimme, ZA, xxvi, 164, 165, suggests S. Arabian influence, but there seems nothing to support this.

The early authorities differed widely as to what the Sijjīn of this eschatological passage might be. It was generally agreed that it was a place, but some said it meant the lowest earth—الارض السابعة, or a name for hell, or a rock under which the records of men's deeds are kept, or a prison.¹ The Qur'ān itself seems to indicate that it means a document , so as-Suyūtī, Mutaw, 46,² tells us that some thought it was a Persian word meaning clay (tablet). Grimme, ZA, xxvi, 163, thinks that it refers to the material on which the records are written, and compares with the Eth. **77.7* or **7.7* meaning clay writing tablets. It is very probable, however, as Nöldeke, Sketches, 38, suggested long ago, that the word is simply an invention of Muḥammad himself. If this is so, then
is probably an explanatory gloss that has crept into the text.

Suht).

v, 46, 67, 68.

² See also Itq, 321.

Unlawful.

The reference is to usury and to forbidden foods. It is clearly a technical term, and the passages, it will be noted, are of the latest Madinan group.

Sprenger, Leben, iii, 40, n., suggested that it was a technical term borrowed from the Jews, and there certainly is an interesting parallel from the Talmud, Shabb, 140b, where THE is used in this technical sense. It is, however, the Syr. Las depravity, corruption, etc.,

¹ See Vacca, EI, sub voc., who suggests that it was this idea that the word was connected with سجن that gave rise to the theory that it was a place in the nethermost earth where the books were kept, rather than the books themselves.

which gives us a nominal form from which may have been derived.

آي (Saḥara).

vii, 113, 129; xxiii, 91.

To enchant, bewitch, use sorcery.

Besides the verb there are used in the Qur'an the nouns ساحر plu. ماحر and ساحر باز، 109, 110, etc., sorcerer; ساحر a great magician, xxvi, 36; مسحو enchantment, sorcery, v, 110; vi, 7, etc.; مسحو bewitched, xvii, 50, 103, etc.; مسحق bewitched, xxvi, 153, 185.

The verb is denominative, formed either from the noun ساحر or which was the borrowed term.

It would seem that the word came to the Arabs from Mesopotamia, which was ever to them the home of sorcery and magic (see the Lexicons under J.). Zimmern, therefore, would derive it from the Akk. sāḥiru, sorcerer, magician. If this is so it may have been a very early borrowing direct from Mesopotamia, though a borrowing through the Aramaic is more probable.²

(Sirāj). سِرَاجْ

xxv, 62; xxxiii, 45; lxxi, 15; lxxviii, 13.

A lamp or torch.

The Muslim authorities take it as pure Arabic, not realizing that the verb from which they derive it is denominative.

Fraenkel, Vocab, 7, pointed out that it was from Aram. Syr. L.: These forms are, however, borrowed from the Pers.

and in Fremdw, 95, he suggests that it probably came directly

Akkadische Fremdwörter, 67.

² NAME as used on the incantation bowls is significant; cf. Montgomery, Aramais Incantation Texts, Glossary, 297.

into Arabic from an Iranian source, a theory also put forward by Sachau in his notes to the Mu'arrab, p. 21. This is of course possible, since the Arm. \mathcal{L}_{pwq} is from the Iranian, as also the Ossetian ciray, but Syr. was a very commonly used word with many derivatives (PSm, 4325), and Vollers, ZDMG, l, 613, is doubtless right in deriving the Arabic word from the Syriac.

(Surādiq). سرّادِق

xviii, 28.

An awning, tent cover.

The passage is eschatological, descriptive of the torments of the wicked, for whom is prepared a fire "whose awning shall enwrap them". The exegetes got the general sense of the word from the passage, but were not very sure of its exact meaning as we see from Baid's comment on the verse.

It was very generally recognized as a foreign word. Rāghib, Mufradāt, 229, notes that the form of the word is not Arabic, and al-Jawālīqī, Mu'arrab, 90, classes it as a Persian word, though he is not very certain as to what was the original form. Some derived it from

سر ادر meaning an antechamber, others from سر ایر ده curtains, others from سر ایر ده. and yet others from سر اطاق

Pers. سر ابرده is the form from which we must work. It is defined by Vullers as "velum magnum s. auleum, quod parietis loco circum tentorium expandunt",⁵ and is formed from پرده a veil or curtain (Vullers, i, 340), and an O.Pers. √srāδa,⁶ from which came the

¹ Hübschmann, Arm. Gramm, i, 190. Addai Sher, 89, wants to derive the Pers. from the Syr., but this is putting things back to front. For the Pahlavi form see Salemann, Manichaeische Studien, i, 121; Telegdi, in JA, ccxxvi (1935), p. 255.

² So as-Suyūṭī, Itq, 321, and Siddiqi, Studien, 64.

see Nöldeke, Mand. Gramm, xxxi, n. 3. سراپرده

⁴ Lagarde, Übersicht, 176 n.

⁵ Lex, ii, 257.

⁶ Hübschmann, Persische Studien, 199. Cf. the Phlv. عد السعن sräitan and Pers. سراى, Horn, Grundriss, 161.

Arm. $u\rho\omega\zeta^1$ and the Judæo-Persian TNTO,² both meaning forecourt $(\dot{a}v\lambda\dot{\eta})$ or $\sigma\tau\dot{a}$. From some Middle Persian formation from this $\sqrt{sr\bar{a}\delta a}$ with the suffix \dot{a} was borrowed the Arm. $u\rho\omega\zeta\omega l_{\mu}$ meaning curtain,³ and the Mandaean NPTNTO roof of tent or awning.⁴ The word occurs in the old poetry, e.g. in Labīd (ed. Chalidi, p. 27), and was thus an early borrowing, but whether directly from Iranian or through Aram. it is impossible now to say.

ر. (Sirbāl). سِيرْ بَالْ

xiv, 51; xvi, 83.

Garment.

From the use of the word in the old poetry, e.g. Imru'ul-Qais, lii, 14; 'Antara, xx, 18; Ḥamāsa, p. 349, it is clear that the word means a shirt and in particular a shirt of mail, and Rāghib, Mufradāt, 228, gives the Qur'ānic meaning as قيص من اى جنس.

which is taken to be the origin of سر واله and then of سر بال. Many authorities have favoured this view, but as Dozy, Vêtements, 202, points out, شلوار means breeches not shirt or mantle, and is formed from وار بالا femur + بالا والا المحتمى والمحتمى وال

¹ Hübschmann, Arm. Gramm, i, 241, and see Lagarde, Arm. Stud, § 2071.

² Lagarde, Persische Studien, 72.

³ Hübschmann, Arm. Gramm, i, 241.

Nöldeke, Mand. Gramm, xxxi; Lagarde, Übersicht, 176 n.; Fraenkel, Fremdw, 29. It may be argued, however, that the Mand. form is from Arabic.

⁵ So Dand in Dan. iii, 21, 27. Vile Andreas in the Glossary to Marti's Grammatik d. bibl. aram. Sprache, 1896, and the other suggestions discussed by S. A. Cook in the Journal of Philology, xxvi, 306 ff., in an article "The Articles of Dress in Dan. iii, 21".

form. Syr. however, like Gk. $\sigma a \rho a \beta a \lambda \lambda a$, seems to have been used particularly for breeches. All these, of course, are borrowings from Iranian, but the probabilities seem to be that the word was an early loan-word in Arabic from Aramaic.

ر (Sard).

xxxiv, 10.

Chain armour, i.e. work of rings woven together.

It occurs only in a passage relating to David's skill as an armourer.

The Muslim authorities derive it from to stitch or sew (cf. Rāghib, Mufradāt, 229), though it is curious that they know that armourer ought to be Zarrād rather than Sarrād (as-Sijistānī, 177).

As a matter of fact سرد seems to be but a form of زرد, which, like

אַנֶעֿכ, was commonly used among the Arabs.² This גֹנֶג is a borrowing from Iranian sources as Fraenkel, Vocab, 13, noted.³ Av. בעשט zrāδa (AIW, 1703) means a coat of mail, and becomes in Phlv. both

zrih, whence Mod. Pers. وره and Arm. ووساجه,4 and also was borrowed into Syr. as ازواء.5 The word was a pre-Islamic borrowing, possibly direct from Persia, or maybe through Syriac.

(Saṭara).

, مستظر بالابانة, الاviii, 1; مسطور (الابانة, xvii, 60; xxxiii, 6 البيطرون, المستطر

liv, 53 [also the forms مصيطر, lxxxviii, 22; and مصيطر, lii, 37].

To write, to inscribe.

They are all early passages save xxxiii, 6, and possibly all refer to the same thing, the writing in the Heavenly Scrolls.

¹ Cf. Horn, Grundriss, § 789.

² Ibn Duraid, 174.

³ See also his Fremdw, 241 ff.; and Telegdi in JA, coxxvi (1935), p. 243.

⁴ Hübschmann, Arm. Gramm, i, 152; Jackson, Researches in Manichaeism, 1932, p. 66; Salemann, Manichaeische Studien, i, 80.

⁵ Nyberg, Glossar, 257; Horn, Grundriss, 146.

Nöldeke as early as 1860 ¹ drew attention to the fact that the noun seemed to be a borrowing from 1:40 = \$700, 200 so that the verb, as Fraenkel, Fremdw, 250, notes, would be denominative. The Aram. \$700 = 1:40 means a document, and is from a root connected with Akk. šatāru, to write. It occurs as 700 in Nabataean and Palmyrene inscriptions, and in the S. Arabian inscriptions we have 11 to write, and 11 to write, and 11 th inscriptions. D. H. Müller, WZKM, i, 29, thinks that the Arabic may have been influenced both by the Aramaeans of the north, and the Sabaeans of the south, and as a matter of fact as-Suyūtī, Itq, 311, tells us that Juwaibir in his comment on xvii, 60, quoted a tradition from Ibn 'Abbās to the effect that

. (Sifr) سيفر »

lxii, 5.

A large book.

It occurs only in the plu. اسفار in the proverb "like an ass beneath a load of books".

This sense of is quite unnatural in Arabic, and some of the early authorities quoted in as-Suyūtī, *Itq*, 319,7 noted that it was a borrowing from Nabataean or Syriac. It was apparently a word used among the Arabs for the Scriptures of Jews and Christians, for in

¹ Geschichte des Qorans, p. 13.

² Cf. Horovitz, KU, 70.

³ Lidzbarski, Handbuch, 374.

⁴ Lidzbarski, Ephemeris, ii, 381; Hommel, Chrest, 124; Müller, Epigr. Denhm. aus Arabien, lii, 2; liv, 2; Glaser, Alljemenische Nachrichten, 67 ff.; Rossini, Glossarium, 194.

⁵ Vide Sprenger, Leben, ii, 395.

³ Zimmern, Akkad. Fremdw, 29, takes the Arabic form as derived from Aramaic.

⁷ Mutaw, 54, 59.

Bekrī, Mu'jam, 369, 18, we read of how ad-Paḥḥāk entered a Christian monastery while the monk was reading سفرا من اسفاره, and Ibn Duraid, 103, says that Sifr means "the volume of the Torah or the Injīl or what resembles them".1

It is clearly a borrowing from Aramaic.² The common Heb. The appears in Aram. as Ripo; Syr. From Aram. it passed on the one hand into Eth. as Mall and on the other into Arm. as unifig. As the Arm. word seems to have come from Syr.,³ we may suppose that it was from the same source that the Arabs got the word.

استفرة (Safara).

lxxx. 15.

Scribes; plu. of (used of the heavenly scribes).

as-Suyūtī, Itq, 321 (Mutaw, 60), tells us that some early authorities said it was a Nabataean word meaning . Aram. ΤΕΟ was a scribe or secretary who accompanied the Governor of a Province (Ezra iv, 8, etc.), and then came to mean γραμματεύs in general (cf. Ezra vii, 12, 21, and Cowley, Aramaic Papyri, Index, 301). So Syr. Γρά is both γραμματεύs and νομικόs, and as Arabic terms connected with literary craft are commonly of Syriac origin we may suppose with Mingana 4 that this word is from Christian rather than from Jewish Aramaic, though the occurrence of Palm. ΝΠΕΟ 5 may point to an early borrowing in N. Arabia.

المفينة (Safīna).

xviii, 70, 78; xxix, 14.

A ship.

See Goldziher in ZDMG, xxxii, 347 n.

² Fraenkel, Fremdw, 247; Schwally, Idioticon, 64. In Safaite \(\sigma\)D means an inscription; cf. Littmann, Semitic Inscriptions, 113, 124, 127.

³ Hübschmann, Arm. Gramm, i, 317, and see Müller, in WZKM, viii, 284.

⁴ Syrica Influence, 85; Horovitz, KU, 63, n., is in doubt whether it is of Jewish or Syrian origin. As a matter of fact the heavenly scribes occur just as frequently in Jewish as in Christian books, so that a decision from the use of the word is impossible.

⁵ RES, iii, No. 1739.

The reference in xviii is to the boat used by Moses and al-Khidr, and in xxix to Noah's ark.

The lexicographers fancifully derive it from to peel or pare (cf. LA, xvii, 72). This, however, is denominative from an adze, which itself is not an Arabic word but the Pers. which passed into Arabic through lime. Guidi, Della Sede, 601, called attention to the fact that wise is a loan-word in Arabic, and the Semitic root is doubtless DO to cover in, which we find in Akk. sapannu = concealment, Phon. DIDOM a roof, and Aram. DO,; Heb.

The form 71750 occurs in Heb. in the story of Jonah (Jonah i, 5),3 and in the Talmud and Targums NIDO and NOIDO are commonly used. Even more commonly used are the Syr. Incom Anago, and as both the al-Khidr and Nūḥ stories of the Qur'ān seem to have developed under Christian influence we might suspect the word there to be a borrowing from Syriac. It occurs, however, in the old poetry, e.g. Imru'ul Qais xx, 4 (Ahlwardt, Divans, 128); Div. Hudh, xviii, 3, etc., so one cannot venture to say more than that it came from some Aram. source, as an early borrowing into Arabic.

(Sakar).

xvi, 69.

Intoxicating drink.

With this should be associated all the other forms derived therefrom and connected with drunkenness, e.g. iv, 46; xv, 15, 72; xxii, 2. as-Suyūṭī, Itq, 321 (Mutaw, 40), tells us that some early authorities considered it an Ethiopic word. It is possible that the Eth. And is the origin of the Arabic word, but the word is widely used in the Semitic languages, e.g. Akk. šikaru (cf. 为文章; 如, beer 4; and Heb. 为文章; Aram. 为文章; Syr. 为文章 date wine, and was borrowed into Egyptian,

¹ Vullers, Lex, i, 68; Fraenkel, Frendw, 216, 217.

² Lidzbarski, Handbuch, 330; Harris, Glossary, 127. ³ Cf. the מפינתה and מפינתה of the Elephantine papyri (Cowley, Aramaic Papyri, No. 26).

⁴ Zimmern, Akkad. Fremdw, 39.

e.g. tkr, and Greek, e.g. $\sigma'i\kappa\epsilon\rho\alpha$. Thus while it may have come into Arabic from Syriac as most other wine terms did, on the other hand it may be a common derivation from early Semitic (Guidi, Della Sede, 603).

نگن (Sakana).

Of frequent occurrence.

To dwell.

Besides the simple verb we find , the participles and

مَسْكَنْ and the nominal forms سُكَنْ and the nominal forms

Zimmern, Akkad. Frendw, 30, thinks that the origin was Mesopotamian. The Akk. šakānu meant to settle in a place (niederlegen, niedersetzen), and was particularly used of dwelling somewhere. This, he thinks, was the origin on the one hand of the other Semitic forms,

e.g. Heb. אָשֶׁלֵי; Phon. אָשׁלֵי; Syr. בּבּׁ ; and Ar. בּלֹישׁ, and, perhaps on the other hand, of the Gk. σκηνή tent (though in view of the evidence in Boissacq, 875, this is doubtful).

A knife.

Nöldeke, Mand. Gramm, 125 n., had noted that it was a borrowed word, comparing it with Heb. אברון; Syr. אברים, and Mand. אברים and אברים. The Heb. אברים is a loan-word from Aram. and the Aram. word is also the source of the Gk. συκίνη 4 and the Phlv. ideogram אבים sakina, 5 so that an Aram. origin of the Arabic word is fairly certain, though whether from Syr. or O.Aram. it is difficult to decide (cf. Guidi, Della Sede, 581).

¹ M. Müller, Asien und Europa, 1893, p. 102. Cf. Erman-Grapow, v, 410.

² Levy, Fremdw, 81, and Lagarde, Mittheilungen, ii, 357.

s Fraenkel, Fremdw, 84, says: "مكين ist seiner ganzen Bildung nach als Lehnwort deutlich, es hat ferner im Arabischen keine Ableitung und ausserdem ist die Lautverschiebungsregel darin gegenüber מכן deutlich verletzt."

⁴ Levy, Fremdw, 176.

⁵ PPGI, 201.

(Sakīna).

ii, 249; ix, 26, 40; xlviii, 4, 18, 26.

The Shekinah.

The question of the Shekinah in the Qur'an has been discussed at length by de Sacy ¹ and by Goldziher, ² and we need do no more here than briefly summarize the results.

The word occurs only in late Madinan passages and appears to have been a technical term learned by Muhammad at a relatively late period. In ii, 249, it refers to the sign whereby the Israelites were to recognize Saul as their king, but in all the other passages it is some kind of assistance sent down to believers from Heaven.

Now there is a genuine Arabic word with meaning tranquillity, from to rest, be quiet, and the common theory of the exegetes is that this is the word used here. This, however, will hardly fit ii, 249,3 and even in the other passages it is obvious that something more than merely tranquillity was meant, so that many thought it had the special meaning of .4 There was some doubt as to the vowelling of the word, for we find with the word, and beside the usual beside the usual tranquillity, and word, for we have here the Heb. There can be little doubt, however, that we have here the Heb. There was some doubt as to the vowelling of the Syr. Alam. Muhammad would have learned the word from the People of the Book, and not quite understanding its significance, have associated it with the genuine Arabic word meaning tranquillity, and this gives us the curiously mixed sense of the word in the Qur'an.

سكر (Salām).

Of very frequent occurrence, cf. iv, 96; v, 18; vi, 54, etc.

¹ JA, 1829, p. 177 ff. ² Abhandlungen, i, 177-204, and RHR, xxviii, 1-13.

So the Commentators admit that it means tranquillity in all passages save ii, 249.
4 Cf. LA, xvii, 76.

⁵ Geiger, 54; Weil, Mohammed, 181; Pautz, Offenbarung, 251; Horovitz, JPN, 208; von Kremer, Ideen, 226, n.; Fraenkel, Vocab, 23; Joel, EI, sub voc.; Grünbaum, ZDMG, xxxix, 581, 582.

Nöldeke, Neue Beiträge, 24. It was doubtless through the Syr. that we get the Mand. אומריב. See Lidzbarski, Mand. Liturgien (1920), Register, s.v.; Montgomery, Aramaio Incantation Texts, Glossary, p. 304.

Peace.

The denominative verbs and with their derivatives are also used not uncommonly in the Qur'an, though the primitive verb with does not occur therein.

The root is common Semitic, and is widely used in all the Semitic tongues. The sense of peace, however, seems to be a development peculiar to Heb. and Aram. and from thence to have passed into the S. Semitic languages. Heb. Didy is soundness then peace 1; Aram. Right security; Syr. Security, peace. The Eth. Androp, however, is denominative, 2 so that hap doubtless came from the older religions. Similarly \$1 \text{h} 3 is to be taken as due to Northern influence, the h like Eth. h (instead of \rights and w), being parallel with the O of the Safaite inscriptions.

In the Aram. area the word was widely used as a term of salutation, and in this sense we very frequently find did in the Nabataean and Sinaitic, and did in the Safaite inscriptions. From this area it doubtless came into Arabic being used long before Islam, as Goldziher has shown (ZDMG, xlvi, 22 ff.). There can be little doubt that to greet, etc., is denominative from this, though Torrey, Foundation, would take the whole development as purely Arabic.

xl, 73; lxix, 32; lxxvi, 4.

Chain.

It is used only in connection with descriptions of the torments of hell, and may be a technical term in Muḥammad's eschatological vocabulary, borrowed in all probability from one of the Book religions.

In any case it cannot be easily explained from an Arabic root, and Guidi, *Della Sede*, 581, already suspected it as non-Arabic.

² Dillmann, Lex, 322.

¹ So also the 🗅 🚾 of the Ras Shamra tablets.

⁸ Hommel, Sudarab. Chrest, 124; Rossini, Glossarium, 196.

⁴ For examples see Euting, Nab. Inschr, 19, 20; Sin. Inschr, 61 ff.

⁵ Littmann, Semitic Inscriptions, pp. 131, 132, 134, etc.

⁶ Nöldeke-Schwally, i, 33, n. See Künstlinger in Rocznik Orjentalistyczny, xi, 1-10.

Fraenkel, Fremdw, 290,¹ relates it to the Aram. אָרְשׁלֵּשׁ; Syr. אַבּבּבּא,² which is the origin of the Eth. אַרְאָהָא (Nöldeke, Neue Beiträge, 42), and possibly of the late Heb. אַרְיּשָּיִלִּשְׁיִיּ. The borrowing from Aram. would doubtless have been early, and it is possible that we find the word in Safaite (cf. Ryckmans, Noms propres, 151).

ان (Sultān).

Of very frequent occurrence, cf. iii, 144; iv, 93; vi, 81. Power, authority. ($\xi \xi_{ov\sigma i\alpha}$.)

The denominative verb with to give power over, occurs in iv, 92; lix. 6.

The primitive verb to be hard or strong occurs frequently in the old poetry 4 but not in the Qur'an. It is cognate with Eth. wan to exercise strength, 5 and with a group of N. Semitic words, but in N. Semitic the sense of the root has developed in general to mean to domineer, have power over, e.g. Akk. šalāţu, to have power 6: Heb. by to domineer, be master of 7: Aram. by ; Syr. do to have mastery over. Under this Aram. influence the Eth. wan later comes to mean potestatem habere.

¹ See also p. 76 and Schwally, Idioticon, 94; Schulthess, Lex, 209.

² Zimmern, Akkad. Fremdw, 35, carries this itself back to Akk. šaršarratu.

³ Also of the Arm. 29 [Juj, Hübschmann, Arm. Gramm, i, 314.

⁴ A'shā in Geyer, Zwei Gedichte, i, 163; Diwan, iv, 41; v, 60; Aşma'iyat, vi, 17.

² Cf. also nom and Nöldeke's note Neue Beiträge, 39, n. 3.

⁶ Zimmern, Akkad. Fremdw. 7.

⁷ It is only a late word in Heb. and possibly a borrowing from Aramaic.

⁸ So Nöldeke, Neue Beiträge, 39, n. 8; Wellhausen, ZDMG, lxvii, 633; Massignon, Lexique technique, 52.

word most widely used. In particular معالم is used in precisely the same senses as سلطان is used in the Qur'ān, and it was doubtless from this source that both the Ar. سلطان and Eth. عمر were derived.

vi, 35; lii, 38.

Ladder.

The word is clearly an Aram. borrowing, for it has no root in Arabic and can only be explained from Aram. אמריס, as Schwally has noticed (ZDMG, liii, 197). The word does not occur in Syriac, but its currency in N. Arabia is evidenced by a Palm. inscription—אשריס "and he has made along with this stairway seven columns" (De Vogüé, No. 11, line 3). It would probably have been a fairly early borrowing, and as the word seems to be originally Akkadian, one cannot lose sight of the possibility of the Arabic word having been an early borrowing from Mesopotamia.

ii, 54; vii, 160; xx, 82.

Quail.

The word is found only in connection with the story of the manna and quails sent as provision for the Children of Israel in their desert wanderings.

Some of the Muslim philologers endeavoured to derive it from to console (cf. Zam. on ii, 54), but there can be no reasonable doubt that it is from the Heb. יַשִּׁלְינוּ through the Aram. The Jewish Aram. מליון יוליון is little used, so all the probabilities are in favour of its

¹ Fischer, Glossar, 56, gives it from Aramaic.

There is some doubt, however, as to whether the reading should be ND or YCDX, though in the facsimile it certainly looks like $\sum = D$ and not f = X.

³ See Schwally, ZDMG, liii, 197; Horovitz, JPN, 210.

Horovitz, KU, 17, n. Lagarde, Übersicht, 190, n., however, curiously regards

having come through Syr. \(\sigma \sigma \omega^1\) though it may have come from the Targums (Ahrens, Christliches, 25).

أَنُّ (Sulaimān).

ii, 96; iv, 161; vi, 84; xxi, 78-81; xxvii, 15-45; xxxiv, 11; xxxviii, 29, 33.

Solomon.

All these references are to the Biblical Solomon, though the information about him in the Qur'an is mostly derived from late legend.

The name was early recognized as a foreign borrowing into Arabic and is given as such by al-Jawālīqī, Mu'arrab, 85, though some were inclined to take it as genuine Arabic and a diminutive of which from a root (cf. LA, xv, 192). Lagarde, Übersicht, 86, thought the philologers were right in taking it as a diminutive from ", quoting as parallel as parallel as a diminutive from and Lidzbarski, Johannesbuch, 74, n. 1, agrees. The truth, however, seems to be that it is the Syr. (as Nöldeke has argued.² al-Jawālīqī, op. cit., said it was Heb., but Gk. Σαλώμων; Syr. (cit., said it was Heb.) but Gk.

The name was well-known in the pre-Islamic period, both as the name of Israel's king, and as a personal name, so it would have been quite familiar to Muhammad's contemporaries.

(Sunbul). سُنْبُلُ

ii, 263; xii, 46, 47.

Ear of corn.

The double plu. سنبلات and سنبلات suggests foreign borrowing.

¹ Fraenkel, Vocab, 24; Hirschfeld, Beiträge, 41; Mingana, Syriac Influence, 86.
² ZDMG, xv, 806; ZA, xxx, 158, and cf. Brockelmann, Grundriss, i, 256; Mingana, Syriac Influence, 82; Horovitz, JPN, 167-9.

³ Horovitz, KU, 118, points out that we have evidence for it as a personal name only among the Madinan Jews. Cf. also Sprenger, Leben, ii, 335.

As a matter of fact איינעל, is an independent borrowing from the Aram. and may be compared with the Mand. איינעל (Nöldeke, Mand. Gram., 19). The inserted n is not uncommon in loanwords in Arabic, as Geyer points out. Cf. منجل from منجل; Syr. المنابخ from منجل from منجل from منابخ from منابخ from منابخ from منابخ from منابخ والمنابخ و

അക്കാദമി

و. د د. (Sundus). سندسی

xviii, 30; xliv, 53; lxxvi, 21.

Fine silk.

in describing the elegant clothing of the inhabitants of Paradise, and thus may be suspected at once of being an Iranian word.

It was early recognized as a foreign borrowing, and is given as Persian by al-Kindī, $Ris\bar{a}la$, 85; ath-Tha'labī, Fiqh, 317; al-Jawālīqī, Mu'arrab, 79; al-Khafājī, 104; as-Suyūtī, Iiq, 322. Others, however, took it as Arabic, as the $Muh\bar{n}t$ notes, and some, as we learn from TA, iv, 168, thought it was one of the cases where the two languages used the same word.

Freytag in his Lexicon gave it as e persica lingua, though Fraenkel, Vocab, 4, raised a doubt, for no such form as سندس occurs in Persian, ancient or modern.² Dvořák, Fremdw, 72, suggests that it is a corruption of the Pers. سَنَدُوْقَس, which like Syr. عادم is derived from

¹ Zwei Gedichte, i, 118, n. ² See now Henning in BSOS, ix, 87.

Gk. $\sigma \acute{a}\nu \delta \upsilon \xi$, a word used among the Lydians, so Strabo XI, xiv, 9, says, for fine, transparent, flesh-coloured women's garments of linen.

Fraenkel, Frendw, 41, compares with the Gk. σινδών, the garment used in the Bacchic mysteries, and with this Vollers, ZDMG, li, 298, is inclined to agree, as also Zimmern, Akkad. Frendw, 37. σινδών itself is derived from Akk. sudinnu, sadinnu, whence came the Heb. To. In any case it was an early borrowing as it occurs in the early poetry, e.g. in Mutalammis, xiv, 3, etc.

.(Siwār) سيـوار

Only in the plu. forms أُسَاوِرُ , xliii, 53, and أُسَاوِرُ , xviii, 30; xxii, 23; xxxv, 30; lxxvi, 21.

Bracelets.

The form occurs in the Pharach story, but is found only in eschatological passages describing the adornment of the inhabitants of Paradise.

Zimmern, Akkad. Fremdw, 38, points out that the ultimate origin is the old Babylonian šawiru, šewiru meaning ring or arm-bracelet, whence was derived the Heb. אוֹנוֹנ and Aram. אין ווייני : Syr. אוֹנין:

from the Aramaic.² The Syr. is a fairly common word, and is used to translate in Gen. xxiv, 22, etc., and III in Ex. xxxv, 22, but from the form of the Arabic it would seem rather a direct borrowing from the Akk. at some early time, than a borrowing through the Aramaic.

Fraenkel, Fremdw, 56, thinks we is genuine Arabic, but the Muslim authorities were themselves in doubt about it, some of them giving it as of Persian origin (Lane, Lex, 1465). The borrowed form

was certainly the one from which the plu. forms were developed.

ii, 21; ix, 65, 87, 125, 128; x, 39; xi, 16; xxiv, 1; xlvii, 22. Sūra.

¹ Vullers, Lex, ii, 331.

² So Meissner, in *GGA*, 1904, p. 756.

The passages in which it occurs are all late, and possibly all Madinan. It always means a portion of revelation, and thus was used by Muḥammad as a technical term.

The Muslim authorities are quite ignorant of the origin of the word.¹ Some took it as connected with سور, meaning a town wall (cf. Rāghib, Mufradāt, 248), others made it mean منزلة, an astronomical statio (cf. Mulīt, sub voc.), while others, reading the word سؤرة to leave over (Rāghib, op. cit.; cf. also Itqān, 121).

The older European opinion was that it was a Jewish word derived from The which is used in the Mishnah for row, rank, file. Buxtorf in his Lexicon suggested this equivalence, and it was accepted by Nöldeke in 1860 in his Geschichte des Qorans, p. 24; he has been followed by many later writers. Lagarde, Mittheilungen, iii, 205, however, pointed out the difficulties of this theory, and thought that the origin of the word was to be found in Heb. The (which he would read in Is. xxviii, 25), and then, referring to Buxtorf's that the meaning is $\kappa \alpha \nu \acute{\alpha} \nu \acute{\alpha$

A further difficulty with Nöldeke's theory is that The seems not to be used in connection with Scripture, whereas the Qur'anic

is exclusively so associated, a fact which has led Hirschfeld (New Researches, 2, n. 6) to think that the word is meant to represent the Jewish און האונים, the well-known technical term for the section marks in the Hebrew Scriptures. This is connected with his theory that فرقان is meant to represent the division marks called בקקם, which is certainly not the case, and though his suggestion that

¹ Fraenkel, Vocab, 22—cuius derivationem Arabes ignorant.

² See also his Neue Beiträge, 26, and Fraenkel, Vocab, 22; Fremdw, 237, 238; Pautz, Offenbarung, 89; von Kremer, Ideen, 226; Vollers, ZDMG, li, 324; Klein, Religion of Islam, 3; Cheikho, Naṣrāniya, 182; Fischer, Glossar, 60a; Horovitz, JPN, 211; Ahrens, Christliches, 19.

is due to a misreading of 7770 as 7770 is not without its subtlety, we cannot admit that it is very likely that Muḥammad learned such a technical term in the way he suggests.

The most probable solution is that it is from the Syr. Wiam a writing, a word which occurs in a sense very like our English lines (PSm, 2738), and thus is closely parallel to Muhammad's use of قرآن, both of which are likewise of Syriac origin.

. (Sawi) سَوْطَ

lxxxix, 12.

A scourge.

The Commentators in general interpret the word as scourge, though some (cf. Zam. in loco) would take it to mean calamities, and others, in an endeavour to preserve it as an Arabic word from $\dot{}$ = $\dot{}$ to mix, want to make it mean "mixing bowl", i.e. a vial of wrath like the $\phi\iota\dot{a}\lambda\eta$ of Rev. xvi.

There can be no doubt that scourge is the right interpretation, and in this sense would seem to be a borrowing from Aramaic. In Heb. Did is a scourge for horses and for men, and Aram. NDID; Syr. Has have the same meaning, but are used also in connection with calamities sent by God as a scourge to the people. From Aram. the word passed also into Eth. as ho-T, plu. $hhPT = \mu \acute{a}\sigma \tau \iota \xi$, flagellum, and though Mingana, Syriac Influence, 90, thinks the origin was Christian rather than Jewish, it is really impossible to decide. Horovitz, JPN, 211, favours an Ethiopic origin, while Torrey, Foundation, 51, thinks it is mixed Jewish Arabic.

^{*} Bell, Origin, 52; the suggestion of derivation from 12:00 preaching made by Margoliouth, ERE, x, 539, is not so near. Cf. Horovitz, JPN, 212.

³ Cf. also Baid. and Bagh. and LA, ix, 199.

⁴ Barth, Etymol. Stud, 14, and ZATW, xxxiii, 306, wants to make it mean flood, but see Horovitz, KU, 13.

، (Sūq). سۇ ق

xxv. 8, 22.

A street.

referring to the streets of the أسواق. city.

normally means a market place, but in the Qur'an it is used as the DW of the O.T. and the Targums for street, in contradistinction to the Talmudic meaning of broad place or market.1

to drive along (LA, xii, 33), but Fraenkel, Fremdw, 187, is doubtless right in thinking that it is a word taken over by the Arabs from more settled peoples.² The Aram. κριψ ; Syr. Loas commonly mean δδος, as well as ἀγορά, and in a Palmyrene inscription (De Vogüé, xv, 5) we read בו אוווי and in a Palmyrene inscription (De Vogüé, xv, 5) 712, showing that the word was known in N. Arabia.

From some early Mesopotamian source 3 the word passed into Iranian, for we find the Phlv. ideogram wy shōkā meaning market, public square, or forum, whence comes the Judaeo-Persian 710.4 From Syriac it passed also into Arm. as zauluj in the sense of market,5 and it may have been from Christian Aramaic that the word came into Arabic.

(Sīmā).

ii, 274; vii, 44, 46; xlvii, 32; xlviii, 29; lv, 41. Sign, mark, token.

A majority of the Muslim authorities take the word from , of which Form II سَوَّمَ means to mark or brand an animal, and Form V to set a mark on. These, however, are denominative and the

Cooke, NSI, 280; Cowley, Aramaic Papyri, No. 5.
 But see Müller, WZKM, i, 27.

³ In Akkadian inscriptions we find süqu—a street; cf. Zimmern, Akkad. Fremdw,

⁴ PPGI, 214; Frahang, Glossary, p. 82. It occurs in the Judaeo-Persian version of Jer. xvii, 1; see Horn, Grundriss, p. 84.

⁵ Hübschmann, ZDMG, xlvi, 247; Arm. Gramm, i. 314.

primitive meaning of the root is to pass along (Rāghib, Mufradāt, 251). Some, however, as we learn from Baid. on vii, 44, ventured to derive it from to brand.

سَيْنَاء (Sainā'). xxiii, 20.

Mt. Sinai.

The usual Qur'anic name for Sinai was طور (ii, 60, 87; iv, 153, etc.), and سيناء was quite generally recognized as a foreign borrowing. as-Suyūṭī, Itq, 322, says that it was considered to be Nabataean, though some took it to be Syriac or Abyssinian, and others claimed that it was genuine Arabic, a form السناء from السناء meaning السناء is curious that the exegetes were a little uncertain whether سيناء meant the mountain itself or the area in which the mountain was.

² PSm, 2613. It occurs also in the Christian-Palestinian dialect, cf. Schulthess, Lex, 135.

³ So Mutaw, 59, and Bagh. on xxiii, 20, quoting al-Muqatil.

⁴ Bagh. on xxiii, 20, quoting al-Kalbī and 'Ikrima.

⁵ Vide Bagh, op. cit.—هو اسم المكان الذي فيه هذا الجبل, which may be a reflection of فه τῷ ἐρήμω τοῦ ὄρους Σινᾶ.

Either the Eth. A.ς 1 or the Christ.-Palast. بيناه representing the Gk. Σινα would give us a nearer equivalence with سيناء than the Heb. بالم or the usual Syr. ماور سيناء, but the Christ.-Palast. ماور سيناء, makes the Syriac origin certain.3

The سيناء of xcv, 2, is obviously a modification of musical for the sake of rhyme, 4 though some of the Muslim authorities want to make it an Abyssinian word (as-Suyūṭī, Itq, 322; Mutaw, 44), and both Geiger, 155, following d'Herbelot, 5 and Grimme, ZA, xxvi, 167, seek to find some independent origin for it.

Used very frequently, cf. xxxv, 38; xxxi, 12.

To associate anyone with God: to give God a partner.

In the Qur'an the word has a technical sense with reference to what is opposed to Muḥammad's conception of monotheism. Thus we find أُشركُ, to give partners to God, i.e. to be a polytheist, مُشْرُكُ, those to whom the polytheists render honour as partners with God, terms which, we may note, are not found in the earliest Sūras.

The root عَرْفُ is " to have the shoe strings broken ", so عَرْفُ means sandal straps, and أَشْرُكُ is " to put leather thongs in sandals ", with which we may compare Heb. المناف to lay cross wise, to interweave, Syr. عَرْفُ to braid. From this the words عَرْفُ a partner-

¹ Künstlinger in *Rocznik Orjentalistyczny*, v (1927), pp. 59 ff., suggests that it is a descriptive adjective and not a proper name.

² Cf. the liam; jad in one of the fragments edited by Schulthess, ZDMG, lvi, 257.

<sup>Note the discussion in Geiger, 155, n., and Horovitz, KU, 123 ff.; JPN, 159.
So Horovitz, KU, 123. He notes also that its vowelling represents the older spelling.</sup>

⁵ See also Sycz, Eigennamen, 57, who, however, wrongly writes سنين forنين

liii, 50.

Sirius.

The Commentators know that it is the Dog Star, which was anciently worshipped among the Banū Khuzā'a (Bagh. and Zam. on the passage, and cf. LA, vi, 84).

The common explanation of the philologers is that it is from and means "the hairy one", but there can be little doubt that it is derived from the Gk. $\sum \epsilon i \rho \iota os$, whose ρ , as Hess shows, is regularly rendered by Ar. ε . The word occurs in the old poetry 3 and was doubtless known to the Arabs long before Islam.

ii, 181, 190, etc.; iv, 94; v, 2, 98; ix, 2, 5, 36; xxxiv, 11; etc. Month.

¹ The editors of the inscription recognize this, and Margoliouth, Schweich Lectures, p. 68, says: "the Qur'ānic technicality shirk, the association of other beings with Allah, whose source had previously eluded us, is here traced to its home." Horovitz, KU, 60, 61, however, is not so certain and suggests Jewish influence connected with the Rabbinic use of $\mathbf{F}_{\mathbf{L}}^{\mathbf{T}}\mathbf{U}^{\mathbf{T}}$.

² Hess, ZS, ii, 221, thinks we have formal proof of the foreign origin of the word in the fact that the Bedouin know only the name مرزم for this star. LA, ii, 116, and vi, 84, gives مرزم as a synomym for شعرى, and this word is found again in the Bishari Mirdim.

³ See Hommel, ZDMG, xlv, 597, and Horovitz, KU, 119.

Besides the sing. we have both plu. forms أَشْهُرُ and شَهُوُ ر in the Qur'ān.

It occurs only in relatively late passages, mostly Madinan, and always in the sense of month, never with the earlier meaning moon.

The primitive sense of is to publish abroad, and it was known to some of the early philologers that meaning month was a borrowing, as we learn from as-Suyūṭī, Itq, 322, and al-Jawālīqī, Mu'arrab, 93. The borrowing was doubtless from Aram., where alone we find any development of the root in this sense. In O.Aram. The as the name of the moon-god occurs in the inscriptions of Nerab of the seventh century B.C., and in the proper name The Aram. While it on an inscription from Sinai. In the Targums Arabic is the moon, and like the Syr. Isom and the Aram. And is of quite common use. It was from the Aram. that the Eth. The was derived, and in all probability the Arabic also, though the S. Arabian Its (Rossini, Glossarium, 247) may point to an early development in Arabic itself.

غَلَمْ (Shuhadā').

iv, 71; iii, 134; xxxix, 69; lvii, 18.

Witnesses.

Goldziher in his Muhammedanische Studien, ii, 387 ff., pointed out the connection of this with the Syr. $\ref{Syr.}$ which in the Peshitta translates $\mu \acute{\alpha} \rho \tau \nu \rho$. The word itself is genuine Arabic, but its sense was influenced by the usage of the Christian communities of the time.

(Shaitān).

Of frequent occurrence, cf. ii, 34, 271; iv, 85, etc.

It occurs (a) as a personal name for the Evil One— $\delta \sum \alpha \tau \alpha \nu \hat{a}s$, cf. ii, 34; iv, 42, etc.

² Lidzbarski, op. cit., 252.

¹ Text in Lidzbarski, Handbuch, 445.

³ Vide Horovitz, KU, 50; Schwally, Idioticon, 60.

- (b) in the plu. شياطين, for the hosts of evil, cf. ii, 96; vi, 121, etc.
- (c) metaphorically of evil leaders among men, cf. ii, 13; iii, 169; vi, 112, etc.
- (d) perhaps sometimes merely for mischievous spirits, cf. vi, 70; xxi, 82; xxiii, 99.

The Muslim authorities were uncertain whether to derive the word from أشطن to be far from, or from الله to burn with anger (cf. Rāghib, Mufradāt, 261, and LA, xvii, 104; TA, ix, 253). The form فيمال, however, is rather difficult. It is true, as the philologers state, that we do get forms like عبران perplexed, but this is from الله الله where the ن is no part of the root, and, like the غيمان, هيمان quoted as parallels in LA, is really a form فيمان not أفيمال, and is a diptote whereas شيمان is a triptote. The real analogy would be with such forms as ميذار معمار courageous, quoted by Brockelmann, Grundriss, i, 344, but these are all rare adjectival forms and hardly parallel the Qur'ānic شيمان.

Now we learn from the Lexicons that Shaitan has the meaning of snake—عية له عُرُف (LA, xvii, 104, 105), and we find this meaning in the old poets, e.g. in a Rejez poet—

"A foul-tongued woman who swears when I swear, like the crested serpent from Al-Ḥamāt,"

and in a verse of Tarafa,

"They (the reins) play on the back of the Hadramaut camel, like a snake's writhings in the desert where the Khirwa' grows."

Moreover, we find Shaitan used as a personal name in ancient

among the ancestors of 'Alqama, and Ibn Duraid mentions a عاهاز بن الحارث (240, 1. 4) and a من الحارث (243, 1. 3). As a tribal name we find a sub-tribe of the Banū Kinda called بنو شيطان in Aghānā, xx, 97, and in Yāqūt, My'jam, iii, 356, we have mention of a branch of the Banū Tamīm of the same name. This use is probably totemistic in origin, for we find several totem clans among the ancient Arabs, such as the بنو حية who in the early years of Islam were the ruling caste of the Tayyi (Aghānā, xvi, 50, 1. 7), the بنو افعى a sub-tribe of Aus (Ibn Duraid, 260, 2), etc.³

The serpent was apparently an old Semitic totem, and as a tribal name associated with one of the many branches of the Snake totem. van Vloten and Goldziher take

That the Arabs believed serpents to have some connection with supernatural powers, was pointed out by Nöldeke in the Zeitschrift für Völkerpsychologie, i. 412 ff., and van Vloten has shown that they were connected with demons and evil, so that the use of the name for the Evil One could be taken as a development from this. The use of شيطان in the Qur'an in the sense of mischievous spirits, where it is practically equivalent to Jinn, can be paralleled from the

¹ Vide Goldziner, ZDMG, xlv, 685, and Abhandlungen, i, 106; van Vloten in Feestbundel aan de Goeje, 37 ff.; Horovitz, KU, 120.

² So we find a شيطان بن مدلج of the tribe of Jushām (TA, iv, 29) and in Usd al-Ghāba, i, 343, we find a man فروة بن الشيطان, while in the Diwan of Tufail (ed. Krenkow, iii, 37), there is mention of a certain Shaitān b. al-Ḥakam.

³ Vide the discussion in Robertson Smith, Kinship, 229 ff.

⁴ Vide Robertson Smith in Journal of Philology, x, 99 ff.; G. B. Gray, Hebrew Proper Names, p. 91, and Baudissin, Studien zur semitischen Religionsgeschichte, i, pp. 257-292.

⁵ Goldziher, Abhandlungen, i, 10; van Vloten, Feestebundel aan de Goeje, 38 ff. Also Sprenger, Leben, ii, 242, n. 2. Wellhausen, however, Reste, 157, n., thinks that this has been substituted for some earlier name and is not itself an old Arabic name.

⁶ Vide his essay "Dämonen, Geister und Zauber hei den alten Arabern" in WZKM, vii, particularly pp. 174-8, and see Goldziher, Abhandlungen, i, 6 ff.

old poetry, and would fit this early serpent connection, but the theological connotations of Shaitān as leader of the hosts of evil, is obviously derived from Muhammad's Jewish or Christian environments. In the Rabbinic writings του is used in this sense, as are the Gk. Σατᾶν and the Syr. μόω. From the Syr. come the Arm. μωμωλωμ,² and also the Phlv. ideogram του (PPGI, 209), the 193222 Shidān of the Paikuli fragment,³ iii, 2, but it is from the Eth. μεπη which occurs beside μεπη for ὁ διάβολος, that many scholars

mhave sought to derive the Ar. اشتطان Whether this is so it is now perhaps impossible to determine, but we may take it as certain that the word was in use long before Muhammad's day, and he in his use of it was undoubtedly influenced by Christian, probably Abyssinian Christian, usage. (Fischer, Glossar, 165, thinks that the word is from

pot but influenced by the genuine Arabic شيطان meaning demon.)

ي شيعة (Shī'a).

vi, 65, 160; xv, 10; xix, 70; xxviii, 3, 14; xxx, 31; xxxiv, 54; xxxvii, 81; liv, 51.

Sect or party.

Both plurals and are used in the Qur'an.

The verb in the sense of to be published abroad, occurs in xxiv, 18, and it is usual for the Muslim authorities to derive from this (cf. Rāghib, Mufradāt, 272). Schwally, Idioticon, 61, however, points out that in the meaning of sect the word has developed under

 $^{^1\ \}text{NIID}$ is the form on the incantation bowls, cf. Montgomery, Aramaic Incantation Texts, Glossary, 296.

² Hübschmann, Arm. Gramm., i, 316.

^{*} Herzfeld, Paikuli, Glossary, p. 243. Of the same origin is also the Soghdian s't'nh (Henning, Manichäisches Beitbuch, 1937, p. 142).

⁴ Nöldeke, Neue Beiträge, 47; Pautz, Offenbarung, 48; Ahrens, Muhammed, 92; Rudolph, Abhängigkeit, 34; Margoliouth, ERE, x, 540. Praetorius, ZDMG, lxi, 619-620, thinks the Eth. is derived from the Arabic, but see Nöldeke, op. cit., against him.

⁵ Wellhausen, Reste, 157, and see Horovitz, KU, 121.

Syrian Christian influence, Syr. μ being a faction as well as group (agmen, $\pi \lambda \hat{\eta} \theta$ os), PSm, 2576.

أَلْصَا بِوُّنَ ii, 59; v, 73; xxii, 17.1 The Sābians.

Like the اهل الكتاب and the Magians, they represent a group specially honoured in the Qur'an as الذين آمنوا, but whom they represent, is still an unsolved puzzle.

The exegetes had no idea what people was meant by الصابؤن, as is evident from the long list of conflicting opinions given by Tab. on ii, 59. They also differed as to its derivation, some taking it from to long for (Shahrastānī, ed. Cureton, 203), and others from مسَدُ volume to long for (Shahrastānī, ed. Cureton, 203), and others from which they say means to change one's religion (Tab., loc. cit.).

Bell, Origin, 60, 148, is inclined to think that the word is just a play on the name of the Sabaean Christians of S. Arabia. He himself notes the difficulties of this theory, and though it has in its favour the

the fact that Muḥammad himself was called a Ṣābī by his contemporaries,² seems to show that the word was used technically in his milieu, and is not a mere confusion with Sabaean. Grimme, Mohammed, 1904, p. 49, also looked to S. Arabia for the origin of the word, which he would relate to Eth. **RAA**, whose secondary meaning is tributum pendere, and which he would interpret as "Almosen spendend". This, however, is somewhat far-fetched.³

Wellhausen's theory Reste, 237, was that it was from Aram. XII = II, and given to the sect or sects because of their baptismal

¹ Sprenger, Leben, ii, 184, thinks we should read مايا in xix, 13, referring to John the Baptist.

² Bukhārī (ed. Krehl), i, 96, 97; ii, 387, 388; Ibn Hishām, 229; and the verse of Sarāqa in Aghānī, xv, 138.

³ Vide Rudolph, Abhängigkeit, 74, n.

practices. We find this XII to baptize in Mandaean (Nöldeke, Mand. Gramm, 235), and as Brandt points out,2 we find the root in the sect names $M\alpha\sigma\beta\omega\theta\alpha\hat{i}\alpha\hat{i}\alpha$ and $\Sigma\epsilon\beta\alpha\nu\alpha\hat{i}\alpha\hat{i}\alpha$. If, as Pedersen holds,3 the Sābians are Gnostics, this derivation is probably as near as we are likely to attain.

ii, 132.

Baptism.

The passage is Madinan and is a polemic against the Jews and Christians, so that would seem to be a reference to Christian baptism.4

is probably to dye, and مبنغ dye, tincture (cf. Syr. المركة)، occurs in xxiii, 20, meaning juice. It is possible that صبغ in all its meanings is a borrowed word, though in this case the could show

that it must have been very early naturalized. In any case it is clear that the meaning baptism is due to Christian influence.

From 40; = Aram. 123 to dip, it was an easy transition to to baptize, and particularly in the Christian-Palestinian dialect we get ادری to baptize, المائی to be baptized, المائی baptist (Schulthess, Lex, 166; PSm, 3358). The Christian reference of a on the passage, and the influence was probably Syriac.

ر ر در (Suhuf).

xx, 133; liii, 37; lxxiv, 52; lxxx, 13; lxxxi, 10; lxxxvii, 18, 19; xeviii, 2.

were the Mandacans, but this is questionable. Cf. Ahrens, Muhammed, 10.

So Rudolph, Abhängigkeit, 75, and Lane, Lex, sub voc., though Ullmann, Koran, 14, would take it to refer to circumcision.

¹ Rudolph, op. cit., pp. 68, 69. Pautz, Offenbarung, 148, n., with less likelihood suggests the Syr. 13 become 2.3.

2 Die judischen Baptismen, 112 ff. See also Horovitz, KU, 121, 122.

3 Browne, Festschrift, p. 383 ff. Torrey, Foundation, 3, assumes that the Ṣābi'ans

Plu. of عيفة a page of writing.

It is one of the technical terms connected with Muhammad's conception of heavenly Books. All the passages save xcviii, 2, are early, and some of them very early.

Horovitz, KU, 69, is doubtless right in thinking that Muhammad used it as a general term for such sacred writings as were known at least by hearsay to the Arabs, and as such it could be applied later to his own revelations. The word occurs not infrequently in the old poetry in the sense of pages of writing, e.g. in 'Antara, xxvii, 2 (Ahlwardt, Divans, p. 52)-

"Like a message on pages from the time of Chrosroes, which I sent to a tongue-tied foreigner,"

"A page of writing from Laqīṭ to whatever Iyādites are in al-Jazīrah." ¹ The philologers have no adequate explanation of the word from

Arabic material, for فَحَقَّ is obviously denominative. 2 It is in S. Arabia that we find the origin of the word. Grimme, ZA, xxvi, 161, quotes and in Eth. 244 to write is in very common use,4 while ark 45

meaning both scriptura and liber is clearly the source of the Ar. so commonly used in later times for the Qur'an. The use of the word in the early literature shows that it was a word already borrowed

¹ Also Mutalammis (ed. Vollers, Beitr. Ass., v, 171), and further references by Goldziher in ZDMG, xlvi, 19. Nöldeke-Schwally, i, 11, notes that in the poetry it never means a collection of writings in a book, as Muhammad uses it.

² Fraenkel, Fremdw, 248.

³ Glaser, 424, 8, 11; Halévy, 199, 8; and cf. Rossini, Glossarium, 223.

⁴ Dillmann, Lex, 1266 ff. Pautz, Offenbarung, 123, n., is inclined to derive the Qur'anie word from Ethiopie.

⁵ Grohmann, WZKM, xxxii, 244. This was also in use in pre-Islamic Arabia as Andrae, Ursprung, 36, notes, and was borrowed by the Jews, cf. חורה (Nöldeke, Neue Beiträge, 50, n.). Itqan, 120, makes it clear that مصحف was recognized as Abyssinian in origin.

from S. Arabia in pre-Islamic times ¹ and thus ready to Muḥammad's hand for his technical use of it ir connection with sacred writings.

بين (Ṣadaqa).

ii, 192, 265, 266, 273, 277; iv, 114; ix, 58, 60, 80, 104, 105; lviii, 13, 14.

Alms, tithes.

The denominative verb تَصَدُّق to give alms, occurs in ii, 280; v, 49; xii, 88; أُصَدُّق in iv, 94; ix, 76; lxiii, 10, and the participles are used several times, e.g. ii, 38, 85; xxxiii, 35. These passages are all late, and the word is used only as a technical religious term, just like Heb. הَكِاكُمُ, Phon. كَاكُمُ, Syr. ايماري

The Muslim authorities derive the word from $\omega \omega \omega$ to be sincere, and say that alms are so called because they prove the sincerity of one's faith. The connection of the root with ρ is sound enough, but as a technical word for alms there can be no doubt that it came from a Jewish or Christian source. Hirschfeld, Beiträge, 89, argues for a Jewish origin,² which is very possible. The Syr. [23] with I for ω would seem fatal to a derivation from a Christian source, but in the Christian-Palestinian dialect we find ω translating $\omega \omega \omega$ in common use in several forms,³ which makes it at least possible that the source of the Arabic word is to be found there.

(Ṣiddīq).

iv, 71; xii, 46; xix, 42, 57; lvii, 18; and صدّ بقة v, 79.

A person of integrity.

Obviously it may be taken as a genuine Arabic formation from

on the measure فِيِّيل, though this form is not very common.

¹ Fraenkel, in Beitr. Ass., iii, 69; Nöldeke, Neue Beiträge, 50; Cheikho, Naṣrāniya, 181, 222; Horovitz, KU, 69; Zimmern, Akkad. Frendw, 19.

² So Fraenkel, Vocab, 20; Sprenger, Leben, ii, 195 n.; Rudolph, Abhängigkeit, 61; Ahrens, Muhammed, 180; von Kremer, Streifzüge, p. ix.

² Schulthess, Lex, 167; Schwally, Idioticon, 79; and cf. Horovitz, JPN, 212.

As used in the Qur'ān, however, it seems to have a technical sense, being used in the sing. only of Biblical characters, and in the plu. as "the righteous", and for this reason it has been thought that we can detect the influence of the Heb.-Aram. 773. Thus Fleischer, Kleinere Schriften, ii, 594, says: "Das Wort ist dem heb.-aram. 773 entlehnt, mit Verwandlung des Vocals der ersten Silbe in i nach dem bekannten reinarabischen su"."

In the O.T. PTS means just, righteous, and is generally rendered by $\delta l \kappa a los$ in the LXX. In the Rabbinic RPTS the sense of piety becomes even more prominent and it is used in a technical sense for the pious, as in Succa, 45, b. It is precisely in this sense that Joseph,

and the Virgin Mary صديقة in مديق and the Virgin Mary

the Qur'an, and there can be little doubt that both the Arabic صديق and the Eth. **28.4** are of this Aram. origin.¹

ير (Ṣirāṭ). صِرَاط

Occurs some forty-five times, e.g. i, 5, 6; ii, 136, 209, etc.

A Way.

The word is used only in a religious sense, usually with the adj.

and though frequently used by Muḥammad to indicate his own preaching, it is also used of the teaching of Moses (xxxvii, 118) and Jesus (iii, 44), and sometimes means the religious way of life in general (cf. vii, 15).

The early Muslim authorities knew not what to make of the word.

They were not sure whether it was to be spelled سراط, or, or, or, and they were equally uncertain as to its gender, al-Akhfash

¹ Cf. Horovitz, KU, 49; Vacca, EI, iv, 402; Ahrens, Christliches, 19; Grimme, ZA, xxvi, 162, thought it was of S. Arabian origin, and this may be supported by the occurrence of ΥΝΑ = Ṣiddīq (?) as a proper name in the inscription, Glaser, 265 (= CIS, iv, No. 287), though the vocalization here may be Ṣādiq (Rossini, Glossarium, 222; cf. Ryckmans, Noms propres, i, 182, 269). The Phon. name Συδυκ may also represent ΝΤΙ (Harris, Glossary, 141).

2 Vide Bagh. on i, 6, and Jawhari, sub voc.

propounding a theory that in the dialect of Hijāz it was fem. and in the dialect of Tamīm masc. Many of the early philologers recognized it as a foreign word, as we learn from as-Suyūtī, Itq, 322; Muzhir, i, 130; Mutaw, 50. They said it was Greek, and are right in so far as it was from the Hellenized form of the Lat. strata that the word passed into Aram. and thence into Arabic.

The word was doubtless first introduced by the Roman administration into Syria and the surrounding territory, so that strata became στράτα (cf. Procopius, ii, 1), and thence Aram. ΝΌΓΩΟΝ; ΝΌΓΟΝ; ΝΌΓΟΝ; Syr. μ:Δω).² From Aram. it was an early borrowing into Arabic, being found in the early poetry.⁸

The Lexicographers were not very sure of its meaning. They generally take it to mean a palace or some magnificent building (Jawhari), or the name of a castle (TA, ii, 179), while some say it means glass tiles—بلاط من قوارير. All these explanations, however, seem to be drawn from the Qur'ānic material, and they do not explain how the word can be derived from

Nöldeke, Neue Beiträge, 51, pointed out that in all probability the word is from Eth. RCh a room, sometimes used for templum, sometimes for palatium, but as Dillmann, Lex, 1273, notes, always for aedes altiores conspicuae. This is a much likelier origin than the Aram. It is, which, though in the Targum to Jud. ix, 49, it means citadel or fortified place, usually means a deep cavity in a rock, and is the equivalent of Ar. in order of the word. It is doubtful if the word

¹ Cf. Krauss, Griechische und lateinische Lehnwörter im Talmud, ii, 82, 413. A parallel formation is ΔΊΤΤΟ (= ΔΊΣΔΙΔΟ) = στρατιώτης.

² Of particular interest is the fact that in an eschatological sense it passed from Aramaic into Pahlavi as 100 m srāt. Cf. Bailey in JRAS, 1934, p. 505.

³ Fraenkel, Vocab, 25; von Kremer, Ideen, 226, n.; Dvořák, Fremdw, 26, 31, 76; Vollers, ZDMG, 1, 614; li, 314.

⁴ Hoffmann, ZA, xi, 322. What Fraenkel, Fremdw, 237, means by אַרחת I know not.

occurs in the genuine old poetry, but it is found in the S. Arabian inscriptions, where X\P)\R, X\P)\R = aedificium elatum (Rossini, Glossarium, 225).

(Ṣalaba).

iv, 156; v, 37; vii, 121; xii, 41; xx, 74; xxvi, 49. To crucify.

The passages are all relatively late. Once it refers to the crucifixion of our Lord (iv, 156), once to the crucifixion of Joseph's prison companion (xii, 41), and in all the other passages to a form of punishment which Muhammad seems to have considered was a favourite pastime of Pharaoh, but which in v, 37, he holds out as a threat against those who reject his mission.

The word cannot be explained from Arabic, as the verb is denomina-

tive from בליבים. This صليب occurs in the old poetry, e.g. an-Nābigha, ii, 10 (Ahlwardt, Divans, p. 4), and 'Adī b. Zaid (Aghānī, ii, 24), etc., and is doubtless derived from Aram. צליבון; Syr. צליבן, as Fraenkel, Fremdw, 276, claims. The word is not original in Aram., however, and perhaps came originally from some Iranian source from a root

represented by the Pers. (Vollers, ZDMG, I, 614). Mingana, Syriac Influence, 86, claims that it was from Syr. rather than from Jewish Aram. that the word came to Arabic, and as the Eth. †?AAI seems to be of this origin, it may be so.2

بِيَ (Ṣalawāt).

xxii, 41.

Places of worship.

Though the Commentators are not unanimous as to its meaning they are in general agreed that it means the synagogue of the Jews, and as such many of them admit that it is a borrowing from Heb. (Baid. and Zam. on the passage³: al-Jawāliqī, Mu'arrab, 95; as-Suyūṭī,

¹ The form \(\hat{\Lambda}_*\alpha\) is later and derived from the Arabic (Nöldeke, Neue Beiträge, 35).

² So Ahrens, Christliches, 40.

³ That it was a borrowing is evident from the large crop of variant readings of the word noted by al-'Ukbari, *Imlā*', ii, 89.

Itq, 322; al-Khafājī, 123; as-Sijistānī, 201). This idea that it is Hebrew is derived, of course, from the notion that the word means synagogues. It could be from the Aram. Note which means prayer, but the theory of Ibn Jinnī in his Muḥtasab, quoted by as-Suyūtī, Mutaw, 55, that it is Syriac, is much more likely, for though 12003 means prayer, the commonly used 12003 hean means a place of prayer, i.e. $\pi \rho o \sigma \epsilon v \chi \dot{\eta}$, which Rudolph, Abhāngigkeit, 7, n., would take as the reference in the Qur'ānic passage. As we find X01% = chapel in a S. Arabian inscription, however, it is possible that the word first passed into S. Arabian and thence into the northern language.

(Ṣallā). صلَّى

Of very frequent occurrence.

To pray.

Besides the verb we find in the Qur'an مَكُوة prayer, مَكُوه one who prays, and مَكُوة place of prayer. مَكُوة, however, is denominative from مَكُوة, as Sprenger, Leben, iii, 527, n. 2, had noted, and مَكُوة itself seems to have been borrowed from an Aramaic source (Nöldeke, Qorans, 255, 281).

The origin, of course, is from NTIT'S = 12023, as has been generally recognized, for the Eth. And is from the same source (Nöldeke, Neue Beiträge, 36). It may have been from Jewish Aramaic but more probably from Syr., for the common phrase is as Wensinck, Joden, 105, notes, is good Syriac. It was an early borrowing (Horovitz, JPN, 185), used in the early poets and thus quite familiar

¹ Fraenkel, Vocab, 21; Dvořák, Fremdw, 31; Schwally, Idioticon, 80, 125.

² See also Pautz, Offenbarung, 149.

³ Hommel, Südarab. Chrest., 125; Rossini, Glossarium, 224.

The primary meaning of ملی is to roast, cf. Heb. المحلم ; Eth. عرات ; Eth. عرات al-Khafāji, 124, seems to feel that مل is a borrowed form.

^{124,} seems to feel that is a borrowed form.

5 Fraenkel, Vocab, 21; Wensinck, EI, Art. "Salat"; Bell, Origin, 51, 91, 142; Pautz, Offenbarung, 149; Rudolph, Abhängigkeit, 56; Grünbaum, ZDMG, xl, 275; Mittwoch, Entstehungsgeschichte des islamischen Gebets, pp. 6, 7 ff.; Zimmern, Akkad. Fremdw, 65; Ahrens, Muhammed, 117.

Mingana, Syriac Influence, 86; Schwally, Idioticon, 80, 125.

in pre-Islamic days, and the substantive $\Phi 1$ preces is found in the S. Arabian inscriptions (Rossini, Glossarium, 224).

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(Ṣanam).
vi, 74; vii, 134; xiv, 38; xxi, 58; xxvi, 71.
An idol.
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Found only in the plu. اَصنام, and only in relatively late passages. It is curious that it occurs only in connection with the Abraham legend, save in one passage (vii, 134), where it refers to the Canaanites.

As we find \$18 in the S. Arabian inscriptions,² D. H. Müller, WZKM, i, 30, would regard as a genuine Arabic word. It has, however, no explanation from Arabic material, and the philologers are driven to derive it from arabic meaning (LA, xv, 241; al-Khafājī, 124).

It was doubtless an early borrowing from Aramaic. The root appears to be common Semitic, sef. Akk. salmu and Ar. to cut off, so Heb. 175; Phon. 175; Aram. 1755; Syr. 1763, an image, would doubtless mean something cut out of wood or stone. 1775 and 1775 occur not infrequently in the Nabataean inscriptions (RES, ii, 467, 477; Cook, Glossary, 101), and it was from some such Aram. form that the word came into use in N. Arabia, giving us the 17215 we find in a Safaite inscription, the carly Arabic poetry and of the Qur'an, and perhaps a Nabataean 1715 in an inscription from Madā'in Ṣāliḥ.

¹ Nöldeke, Neue Beiträge, 29, and cf. Geyer, Zwei Gedichte, i, 203 = Diwan, iv, 11.

² CIS, iv, No. ii, l. 4, and see Gildemeister, ZDMG, xxiv, 180; RES, ii, 485.

³ But see Nöldeke, ZDMG, xl, 733.

⁴ Zimmern, Akkad. Fremdw, 8.

⁵ So the S. Arabian ₹1 (Rossini, Glossarium, 224; RES, ii, 485).

⁶ Fraenkel, Fremdw, 273; Pautz, Offenbarung, 175, n. 2; Robert son Smith, Kinship, 300.

⁷ Halévy, in JA, viie série, xvii, 222.

⁸ RES, ii, No. 1128.

$$\sum_{i=1}^{n} \int_{a_i}^{a_i} dx \, dx$$
 (Ṣuwā').

A drinking cup.

It occurs only in the Joseph story for the king's drinking cup which was put in Benjamin's sack.

The word was a puzzle to the exegetes and we find a fine crop of variant readings-حاغ , صوغ , صاغ , صوغ , صاع, or pesides the accepted حوع or صوع would make it mean a measure for grain, and صوغ or would probably mean something fashioned or moulded, e.g. a gold ornament.

The Muslim authorities take the word as Arabic, but Nöldeke has shown that it is the Eth. 270, which is actually the word used of Pharaoh's cup in the Joseph story of Gen. xl 1 in the Ethiopic Bible.

رُوامِعُ (Ṣawāmi'). xxii, 41. Plu. of صَوْمَعَهُ a cloister.

The Commentators differ among themselves as to whether it stands for a Jewish, a Christian, or a Şābian place of worship. They agree, however, in deriving it from ممم (cf. Ibn Duraid, 166), and Fraenkel agrees,2 thinking that originally it must have meant a high tapering building.3 The difficulty of deriving it from , however, is obvious, and al-Khafājī, 123, lists it as a borrowed word.

Its origin is apparently to be sought in S. Arabia, from the word that is behind the Eth. 2707 a hermit's cell (Nöldeke, Beiträge,

¹ Neue Beiträge, 55.

² Fremdw, 269.

³ It certainly has the meaning of minaret in such passages as Aghānī, xx, 85; Amālī, ii, 79; Jahīz, Mahāsīn, 161, and Dozy, Supplément, i, 845. So the Judaeo-Tunisian השמעה means campanile (Nöldeke, Neue Beiträge, 52). Lammens, ROC, ix (1904), pp. 35, 33, suggests that originally صومعة meant the pillar of a Stylite ascetic.

52), though we have as yet no S. Arabian word with which to compare it.

. (Ṣūra). صُورَة

xl, 66; lxiv, 3; lxxxii, 8.

Form, picture.

We also find the denominative verb صَوَّرَ in iii, 4; vii, 10; xl, 66; lxiv, 3.

That the philologers had some difficulty with the word is evident from the Lexicons, cf. LA, vi, 143, 144. The word has no root in

Arabic, for it does not seem possible to explain it from a which means to incline a thing towards (cf. Heb. 710 to turn aside, and the sūru, to rebel of the Amarna tablets).

Fraenkel, Frendw, 272, suggests, therefore, that it is derived from the Syr. 1250; form, image, figure, from a root 50; to describe, picture, form (cf. Heb. 712 to delineate). In Aram. also 8712 and 87712 mean picture, form, and in the S. Arabian inscriptions we find 108 not infrequently with the meaning of image. It is very probable that it was from S. Arabia that the word came into use in the North, and doubtless at an early period, as it occurs in the early poetry.

(Ṣiyām) مَوْمُ (Ṣiyām).

ii, 179, 183, 192; iv, 94; v, 91, 96; xix, 27; lviii, 5.

Fasting.

The verb occurs in ii, 180, 181, and the participle in xxxiii, 35,

being obviously denominative from one.

It will be noticed that the passages are all late, and that the word is a technical religious term, which was doubtless borrowed from some outside source. That there were Jewish influences on the Qur'anic

¹ Rudolph, Abhängigkeit, 7 n.

² Vide Hommel, Chrestomath, 125; Mordtmann, Himyar. Insch., 14, 15; Rossini, Glossarium, 223.

³ So Zimmern, Akkad. Fremdw, 27.

teaching about fasting has been pointed out by Wensinck, Joden, 120 ff., while Sprenger, Leben, iii, 55 ff., has emphasized the Christian influence thereon. In Nöldeke-Schwally, i, 179–180, attention is drawn to the similarity of the Qur'ānic teaching with fasting as practised among the Manichaeans, and Margoliouth, Early Development, 149, thinks its origin is to be sought in some system other than the Jewish or Christian, though doubtless influenced by both, so it is not easy to determine the origin of the word till we have ascertained the origin of the custom.

Fraenkel, Vocab, 20, would derive it from the Heb. 213, but it is more likely to have come from Aram. 213, Syr. 15003, which is also the source of the Eth. 200 (Nöldeke, Neue Beiträge, 36), and the Arm. 5nd. The Syr. form is the nearer phonologically to the Arabic and may thus be the immediate source, as Mingana, Syriac Influence, 86, urges. The word would seem to have been in use in Arabia before Muhammad's day, but whether fasting was known in other Arab communities than those of the Jews and Christians is uncertain.

(Tāghūt). طَاغُوتْ

ii, 257, 259; iv, 54, 63, 78; v, 65; xvi, 38; xxxix, 19. Idolatry.

This curious word is used by Muhammad to indicate an alternative to the worship of Allah, as Rāghib, *Mufradāt*, 307, recognizes. Men are warned to "serve Allah and avoid Ṭāghūt" (xvi, 38; xxxix, 19); those who disbelieve are said to fight in the way of Ṭāghūt and have Ṭāghūt as their patron (iv, 78; ii, 259); some seek oracles from Ṭāghūt (iv, 63), and the People of the Book are reproached because some of them, though they have a Revelation, yet believe in Ṭāghūt (iv, 54; v, 65).

It is thus clearly a technical religious term, but the Commentators know nothing certain about it. From Tab. and Bagh. on ii, 257, we

¹ Cf. Schwally, Idioticon, 74.

² Grünbaum, ZDMG, xl, 275, is uncertain whether from Heb. or Aram.; cf. also Pautz, Offenbarung, 150, n. 3.

³ Hübschmann, Arm. Gramm, i, 306.

⁴ Cheikho, Nasrāniya, 179.

⁵ Schwally, *Idioticon*, 74 n.: "Naturlich müssen auch die heidnischen Araber das Fasten als religiöse Übung gehabt haben, aber das vom Islam eingeführte Fasten empfanden sie als ein Novum."

learn that some thought it meant الشيطان, others الساحر, others الساحر), others الساحر), and some thought it a name for al-Lāt and al-'Uzzā. The general opinion, however, is that it is a genuine Arabic word, a form فعلوت from فعلوت to go beyond the limit (LA, xix, 232; TA, x, 225, and Rāghib, op. cit.). This is plausible, but hardly satisfactory, and we learn from as-Suyūṭī, Itq, 322; Mutaw, 37, that some of the early authorities recognized it as a loan-word from Abyssinian.

Geiger, 56, sought its origin in the Rabbinic מעות error which is sometimes used for idols, as in the Jerusalem Talmud, Sanh, x, 28d, משנותכם ולשעותכם "woe to you and to your idols", and whose cognate אוי לכם ולשנותנים is frequently used in the Targums for idolatry, a meaning easily developed from the primary verbal meaning

of كالك to go astray (cf. Heb. كالك ; Syr. كالك ; Ar. طغى).

Geiger has had many followers in this theory of a Jewish origin for Tāghūt,² but others have thought a Christian origin more probable. Schwally, *Idioticon*, 38, points out that whereas in Edessene Syriac the common form is lower meaning error, yet in the Christian-Palestinian dialect we find the form lower, as which gives quite as close an equivalent as the Targumic Killy. The closest parallel, however, is the Eth. The from an unused verbal root mon (the equivalent of TYD), which primitively means defection from the true religion, and then is used to name any superstitious beliefs, and also is a common word for idols, translating the $\epsilon l \delta \omega \lambda \alpha$ of both the LXX and N.T. It is probable, as Nöldeke, *Neue Beiträge*, 35, notes, that this word itself is ultimately derived from Aramaic, but we can be reasonably certain that as-Suyūtī's authorities were right in giving the Arabic word an Abyssinian origin.4

¹ Geiger, 203, and see examples in Levy, TW, i, 312.

² Von Kremer, Ideen, 226, n.; Fraenkel, Vocab, 23; Pautz, Offenbarung, 175; Eickmann, Angelologie, 48; Margoliouth, ERE, vi, 249; Hirschfeld, Judische Elemente, 65.

³ Schulthess, Lex, 76. Mingana, Syriac Influence, 85, also holds to a Syr. origin for the word.

⁴ Nöldeke, op. cit., 48. It should be noted, however, that in the incantation texts Nniyo means false deity, which is very close to the Qur'anic usage. Cf. Montgomery, Aramaic Incantation Texts, p. 290.

(Tālūt). طَالُوتُ

ii, 248, 250.

Saul.

Some of the early authorities know that it was a foreign word. Baid. tells us that it is معرى, and al-Jawālīqī, Mu'arrab, 103; al-Khafājī, 128, give it as non-Arabic.

The Heb. word is "IND," and none of the Christian forms derived therefrom give us any parallel to dilp. The philologers derive his name from dilp to be tall, evidently influenced by the Biblical story, as we see from Bagh. on ii, 248. Geiger, 182, suggested that as was a rhyming formation from dilp to parallel from the word is not known earlier than the Qur'an, and would seem to be a formation of Muḥammad himself from with a name which he may not have heard or remembered correctly, and formed probably under the influence of dilp to rhyme with all.

(Taba'a).

iv, 154; vii, 98, 99; ix, 88, 94; x, 75; xvi, 110; xxx, 59; xl, 37; xlvii, 18; lxiii, 3.

To seal.

Only found in late Meccan and Madinan passages, and always in the technical religious sense of God "sealing up the hearts" of unbelievers.

The primitive meaning of the Semitic root seems to be to sink in, cf. Akk. tēbū, to sink in, ṭabbī'u, diver; Heb. "" Aram. ""; Syr. ", to sink; Eth. "", to dip, to immerse." From this came

¹ This was known to the Commentators, e.g. ath-Thalabī, Qiṣaṣ, 185, says that his name in Heb. is شاول بن قيس, which is a very fair representation of מוכל בך קישו

² The occurrence in Samau'al is obviously not genuine; cf. Nöldeke, ZA, xxvii, 178.

⁸ Horovitz, KU, 123; JPN, 163.

⁴ Maybe the Ar. مُنَّم rust represents this primitive sense.

the more technical use for a die, e.g. Phon. " coin ; Akk. Syr. Low seal timbu'u, signet-ring; Heb. INAM signet; $(\sigma \phi \rho \alpha \gamma is)$ and $coin (\nu o \mu i \sigma \mu a)$.

Fraenkel, Fremdw, 193, pointed out that in this sense of sealing the Arabic verb is denominative from the which is derived from the Syr. 1224.2 We actually find 124 used in the sense of obstupefecit in Eph. Syr., ed. Overbeck, 95, 1. 26 ما بعد المناه إلى المناه إلى المناه إلى المناه إلى المناه الم and said occurs in the incantation texts (Montgomery, Aramaic Incantation Texts, Glossary, p. 105).

رَّدُ (Tabaq).

lxvii, 3; lxxi, 14; lxxxiv, 19.

Stage or degree.

The form طِباق used in lxvii, 3; lxxi, 14, is really the plu. of عَنَدَةً

It is used only of the stages of the heavens, both in a physical and a spiritual sense, and for this reason, Zimmern, Akkad: Frendw, 46, derives it directly from Mesopotamia, the Akk. tubuqtu, plu. tubuqāti, meaning Welträume (wohl in 7 Stufen übereinander gedacht).

(Tahara).

Occurs very frequently, e.g. iii, 37; v, 45.

To make clean or pure.

The root itself is genuine Arabic, and may be compared with Aram. to be clean, pure; the S. Arabian) 1 in Hal, 682 (Rossini, Glossarium, 159), and the Ras Shamra 7772.

In its technical sense of "to make religiously pure", however, there can be little doubt that it, like the Eth. ATUL and AMUL (Nöldeke, Neue Beiträge, 36), has been influenced by Jewish usage.

¹ In Tyrian circles as early as the third century B.C. Cf. Harris, Glossary, 105.

a As Fraenkel notes, the un-Arabic form ملاتم is itself sufficient evidence that it is a borrowed form.

for ceremonial cleanness, and particularly in Ezekiel for moral cleanliness. Similar is its use in the Rabbinic writings, and in late passages Muḥammad's use of the word is sometimes strikingly parallel to Rabbinic usage.

xiii, 28.

Good fortune, happiness.

The favourite theory among the philologers was that it came from

ليب (Rāghib, Mufradāt, 312), though not all of them were happy with this solution as we see from Tab. on the passage, and both as-Suyūtī, Itq, 322, and al-Jawālīqī, Mu'arrab, 103, quote authority for its being a foreign word.¹

It is obviously the Syr. $\mathbf{Lool} = \mu \alpha \kappa \alpha \rho \iota \sigma \mu \delta s$, as Fraenkel, Vocab, 24, saw, which, of course, is connected with the common Semitic root \mathbf{Lool} , which appears in Arabic as \mathbf{Lool} and S. Arabian as \mathbf{Lool} .

$$\tilde{T}\bar{u}r$$
). طُورٌ

ii, 60, 87; iv, 153; xix, 53; xx, 82; xxiii, 20; xxviii, 29, 46; lii, 1; xev, 2.

Mt. Sinai.

Twice it is expressly coupled with ..., and except in lii, 1, where it might mean mountain in general, it is used only in connection with the experiences of the Israelites at Sinai.⁴

It was early recognized by the philologers as a foreign word. al-Jawālīqī, Mu'arrab, 100; Ibn Qutaiba, Adab al-Kātib, 527; as-Suyūtī, Muzhir, i, 130; and Baid. on lii, 1, give it as a Syriac word, though others,

¹ They were uncertain, however, whether to regard it as Abyssinian or Indian—*Mutaw*, 39, 51.

² So Mingana, Syriac Influence, 86; Dvořák, Fremdw, 18.

³ Lagarde, Übersicht, 26, 69.

⁴ See Künstlinger, "Tür und Ğabal im Kurān," in Rocznik Orjentalistyczny, v (1927), pp. 58-67.

as we learn from as-Suyūṭī, *Itq*, 322, thought that it was a Nabataean word.

Heb. $712 = \pi \epsilon \tau \rho \alpha$, from meaning a single rock or boulder, comes to have the sense of cliff, and Aram. Notice is a mountain. So in the Targums $407 \times 1007 \times 1000$ is Mt. Sinai, but the Qur'an is obviously the Syr. 406×10000 which occurs beside 1306×10000 .

vii, 130; xxix, 13.

The Deluge.

The Commentators did not know what to make of it. Tab. tells us that some took it to mean water, others death, others a torrent of rain, others a great storm, and so on, and from Zam. we learn that yet others thought it meant smallpox, or the rinderpest or a plague of boils.

Fraenkel, Vocab, 22, recognized that it was the Rabbinic XIDIO which is used, e.g., by Onkelos in Gen. vii, and which occurs in the Talmud in connection with Noah's story (Sanh. 96a). Fraenkel's theory has been generally accepted, but we find XIIDIO in Mandaean meaning deluge in general (Nöldeke, Mand. Gramm., 22, 136, 309), and Syr. 1204 is used of Noah's flood in Gen. vi, 17, and translates κατακλυσμός in the N.T., so that Mingana, Syriac Influence, 86, would derive the Arabic word from a Christian source.

The flood story was known before Muḥammad's time, and we find the word dused in connection therewith in verses of al-A'shā and Umayya b. Abī-ṣ-Ṣalt, but it is hardly possible to decide whether it came into Arabic from a Jewish or a Christian source.

¹ Vide Onkelos on Ex. xix, 18.

² Fraenkel, Vocab, 21; Mingana, Syriac Influence, 88; and see Horovitz, JPN, 170; KU, 123 ff.; Guidi, Della Sede, 571.

³ It can hardly be connected, however, with the Gk. τυφῶν.

⁴ Hirschfeld, Beiträge, 45; Horovitz, KU, 23; Massignon, Lexique, 52; Wellhausen, ZDMG, lxvii, 633.

⁵ Also on the incantation bowls, cf. Montgomery, Aramaic Incantation Texts, Glossary, p. 290.

⁶ Al-A⁷shā in Geyer, Zwei Gedichte, i, $145 = D\bar{i}w\bar{a}n$, xiii, 59; Umayya, xxvi, l; xxx, 10 (ed. Schulthess).

([Tīn].

iii, 43; v, 110; vi, 2; vii, 11; xvii, 63; xxiii, 12; xxviii, 38; xxxii, 6; xxxvii, 11; xxxviii, 71, 77; li, 33.

Clay.

The Qur'an uses it particularly for the clay out of which man was created.

Jawharī and others take it to be from but this verb is clearly denominative, and Fraenkel, *Fremdw*, 8, is doubtless correct in thinking it a loan-word from N. Semitic.

We find NIC clay in Jewish Aram. but not commonly used. The Syr. Ind was much more widely used. From some source in the Mesopotamian area the word passed into Iranian, where we find the Phlv. ideogram upo tīna, meaning clay or mud (PPGl, 219; Frahang, Glossary, p. 119), and it was probably from the same source that it came as an early borrowing into Arabic, where we find it used in a general sense in the old poetry, e.g. Hamāsa, 712, l. 14.

" عَالَمْ ('Alam).

Of very frequent occurrence (but only in the plu. عَالَمِين).1

The world, the universe.

The form is not Arabic as Fraenkel, Vocab, 21, points out, and the attempts of the Muslim authorities to prove that it is genuine Arabic are not very successful.² Rāghib, Mufradāt, 349, quotes as parallels مَا مَنْ مَا مَنْ مَا لَمُ لَكُمُ and مَا مَنْ مُنْ لَمُ لَا اللهُ
It is difficult, however, to decide whether the word was borrowed from Jewish or Christian sources.³ Hirschfeld, *Beiträge*, 37, pleads for

¹ Fischer, Glossar, 86, shows that this plu. in the Qur'an means "mankind".

² In S. Arabian, however, we have $10^\circ = mundum$ (Rossini, Glossarium, 207).

² That it was an early borrowing is clear from the fact that ↓\$10 occurs in a monotheistic S. Arabian inscription published by Mordtmann and Müller in WZKM, x, 287; cf. p. 289 therein.

a Jewish origin, and there is much to be said in favour of this. Heb. מולכו שולם הוה means any duration of time, and in the Rabbinic writings it, like Aram. אָלָטְלָי, comes to mean age or world, as e.g. העולם הוה (Levy, iii, 655). Grünbaum also points out, ZDMG, xxxix, 571, that the common Qur'anic رب المالين is precisely the מכון העולמים of the Jewish liturgy. On the other hand, איל סכטיא occurs in Palm. and יבל in Nab. inscriptions, and the Syr. איל איל איל איל איל וואל איל in Nab. inscriptions, and the Syr. איל איל איל איל איל איל איל איל וואל איל in the Christian-Palestinian dialect, is, as Schwally notes, a curiously close parallel in form to the Qur'anic

مُدُّدُ ('Abd).

Of very frequent occurrence (also other forms, e.g. عبادة, etc.). A worshipper.

The root is common Semitic, cf. Akk. abdu ; Heb. מב"; O.Aram. מב"; Syr. יבב; Phon. מב"; Sab. אחס (and perhaps Eth. סחה, Dillmann, Lex, 988).

The question of its being a loan-word in Arabic depends on the more fundamental question of the meaning of the root. If its primitive meaning is to worship, then the word retains this primitive meaning in Arabic, and all the others are derived meanings. There is reason, however, to doubt whether worship is the primitive meaning. In the O.Aram. The means to make or to do, and the same meaning is very common in Jewish Aram. and Syr. In Heb. The is to work, and so The primarily means worker, as Nöldeke has pointed out, and the sense of to serve is derived from this. With The meaning to

¹ So de Sacy, JA, 1829, p. 161 ff. Pautz, Offenbarung, 105, n. 5, and see Sacco, Credenze, 28; Ahrens, Muhammed, 41, 129; Horovitz, JPN, 215.

² It occurs with the meaning of age or time in the Zenjirli inscription.

³ Idioticon, 67, 68 = eis rous aiwas.

⁴ Zimmern, Akkad. Fremdw, 47.

⁵ Notice particularly the Niph. This to be tilled, used of land.

⁶ ZDMG, xl, 741. He compares the Eth. 7112 to work and 711C a labourer.

⁷ Gerber, Verba Denominativa, p. 14.

serve, we get Heb. The ; Aram. Aram. Aram; Syr. Inc.; Phon. The ; and Akk. abdu, all meaning slave or vassal, like the Ar. The, Sab. Allo. From this it is a simple matter to see how with the developing cults The comes to be a worshipper, and the to worship, i.e. to serve God.

The inscriptions from N. Arabia contain numerous examples of אינ יו יושר און joined with the name of a divinity, e.g. אינ אינ יו יושר בעבראלונגע ; אינ וושר בעבראלונגע , to quote only from the Sinaitic inscriptions.¹ Also in the S. Arabian inscriptions we find \(\text{Normal Months of Abd Athtar } \) 11האלונגע און יאני 'Abd Shams, etc.² It thus seems clear that the sense of worship, worshipper came to the Arabs from their neighbours in pre-Islamic times,³ though it is a little doubtful whether we can be so definite as Fischer, Glossar, 77, in stating that it is from Jewish 72. "

َ ('Abqarī') عَبُ قَرِيٌّ

lv, 76.

A kind of rich carpet.

It occurs only in an early Meccan Sūra in a passage describing the delights of Paradise.

The exegetes were quite at a loss to explain the word. Zam. says that it refers to عبقر, a town of the Jinn, which is the home of all wonderful things, and Tab., while telling us that عبقرى is the same as

¹ Cook, Glossary, 87, 88. For the Safaitic see שברוב: "עברונה, etc., in Littmann, Semitic Inscriptions, 1904; Ryckmans, Nome propres, i, 155, 240, 241, and compare the Phon. examples in Harris' Glossary, 128, 129.

² Vide Pilter, Index of South Arabian Names, for references, and Rossini, Glossarium, 201.

³ It was commonly used in this sense in the old poetry, see Cheikho, Nasrāniya, 172. Ahrens, Christliches, 20, would derive בּוֹבָּ directly from the מוֹבָלְיִי, cf. Horovitz, JPN, 213.

دیباج or دیباج, states that the Arabs called every wonderful thing عبقری.

('Atīq). عَـَتِيقٌ

xxii, 30, 34.

Ancient.

It occurs only in a Madinan Sūra in a reference to the Ka'ba البيت العتيق

The exegetes had some trouble with the word, though they usually try to derive it from , whose meaning, as commonly used in the old poetry, is to be free. The verb occurs in Akk. etēqu; Heb. Phy meaning to move, to advance, but the sense of to be old seems purely an Aram. development, and occurs only as an Aramaism in Hebrew.

Aram. מתיקא, עתיקא; Syr. באבם are quite commonly used, and אורים, in the sense of old, occurs in a Palm. inscription of a.d. 193,5 but Vollers, ZDMG, xlv, 354; li, 315, claims that the root owes this meaning to the Lat. antiquus, in which case the word probably came early into Arabic from an Aramaic source.6

¹ PPGl, 87, and cf. Horn, Grundriss, § 3.

² West, Glossary, 194, and Horn, Grundriss, § 831.

³ Bartholomae, AIW, 444 ff.

⁴ BDB, 801.

⁵ de Vogüé, Inscriptions, No. 6, l. 4, and cf. Lidzbarski, Handbuch, 348; Ryckmans, Nons propres, i, 172.

⁶ It was used in the early poetry, e.g. Al-A'shā (Geyer, Zwei Gedichte, i, 18) and Mufaddaliyāt, xxvi, 34.

. ('Adn). عَذَنَ

ix, 73; xiii, 23; xvi, 33; xviii, 30; xix, 62; xx, 78; xxxv, 30; xxxviii, 50; xl, 8; lxi, 12; xcviii, 7.

Eden.

It is always found in the combination جنات عدن as Garden of Eden, and always used eschatalogically, never in the sense of the earthly home of Adam and Eve. It is not found in the earliest Sūras, and is commonest in quite late passages. Muhammad apparently learned the phrase only in its later sense of Paradise, and in xxvi, 85, refers to it as جنة النعيم.

The general theory of the Muslim savants is that it is a genuine Arabic word from عَكَنْ to abide or stay in a place (LA, xvii, 150; TA,ix,274), and Rāghib, Mufradāt, 328, says that استقرار means استقرار. Some, however, recognized it as a loan-word, as we learn from as-Suyūtī, Itq, 323, though the authorities were divided as to whether it was Syriac or Greek.

Marracci, Refutationes, 315, claimed that the derivation of the Arabic word was directly from the Heb. and this has been accepted by many later writers, though Geiger, 47, admits that it is only in the later Rabbinic writings that 775 means a heavenly abode. It is possible, however, that it came from the Syr. , which is used not

¹ Cf. 775 to be soft, and the Hiph. to live delicately, voluptuously. Syez, Eigennamen, 14, however, wants to derive it from Babylonian edinu meaning field or steppe.

2 De Sacy in JA, 1829, vol. iv, pp. 175, 176; Pautz, Offenbarung, 215 n.; Sacco, Credenze, 163.

only of the earthly Eden of Genesis but also of Paradise, and of that blessed state into which Christ brings men during their earthly sojournings.¹ It was from the Syr. that the Arm. unfit ² was derived, but one must admit with Horovitz, Paradies, 7, that the Syriac word was not so commonly used as the Rabbinic [7], and the probabilities are thus in favour of a Jewish derivation.

lvi, 36.

Pleasing.

The word is found only in an early Meccan passage describing the delights of Paradise, where the ever-virgin spouses are which is said to mean that they will be well pleasing to their Lords and of equal age with them.

The difficulty, of course, is to derive it from the Ar. root a connect which does not normally have any meaning which we can connect with a connect in this sense. For this reason Sprenger, Leben, ii, 508, n., suggested that it was to be explained from Heb. \(\sigma\gamm

وَّرُ ('Azzara).

v, 15; vii, 156; xlviii, 9.

To help.

It is used only in late passages in the technical sense of giving aid in religious matters.

Obviously it is not used in the normal sense of to correct or punish,

¹ Vide Andrae, Ursprung, 151.

² Hübschmann, ZDMG, xlvi, 231; Arm. Gramm, i, 300. In the old version of Genesis, however, the word used is br_th_I, which is obviously from the Greek 'Εδέμ.

nor can it be a normal development of عَزُر to reprove, blame. The Lexicons are forced to illustrate this Qur'anic use of the word from the Hadith whose usage is obviously dependent on the Qur'an itself (LA, vi, 237).

It thus seems probable that the verb is denominative, formed from a borrowed الله or الله meaning help, succour, which would have come to Muḥammad from his contact with the Jewish communities. As the Heb. and Phon. الله ; Aram. الله ; Syr. عند are cognate with the Ar. عند to aid, it is possible to consider عند, just as a by-form of عند, just as الله occurs, though infrequently, beside الله عند which means to help is against this, and in favour of its being a denominative.

ر ('Uzair). ix, 30.

Ezra.

The reference is to the Biblical Ezra,³ and the name was recognized by the philologers as foreign. al-Jawālīqī, Mu'arrab, 105, for example, recognizes it as Hebrew.

The form of the name is difficult to explain. The Heb. is said none of the Christian forms taken from this help us to explain

¹ So Horovitz, JPN, 214.

² Lidzbarski, Handbuch, 338.

³ Baid, on the passage tells us that the Jews repudiated with some asperity the statement of the Qur'an that they called Ezra the Son of God.

 $^{^4}$ See also Horovitz, KU, 127, 167; JPN, 169; Künstlinger, OLZ, xxxv (1932), 381–3.

giving it deliberately the contemptuous diminutive form. A comparison with the Mandaean Elizar ¹ is too remote to be fruitful.

. ('Ifrīt'). عِفرِيتُ

xxvii, 39.

Demon.

The philologers would derive it from six to rub with dust, and tell us that the word is applied to Jinn or to men as meaning one who rolls his adversary in the dust (cf. LA, vi, 263). That the philologers had difficulty with it is evident from the number of possible forms given by Ibn Khālawaih, 109.

Grimme, ZA, xxvi, 167, 168, suggests that the word was formed under S. Arabian influence, but there seems nothing in this, and Barth, ZDMG, xlviii, 17, would take it as a genuine Arabic word. Hess, ZS, ii, 220, and Vollers, ZDMG, I, 646, however, have shown that it is Persian, derived from Phlv. بافر يدن āfrītan³ (cf. Av. سام قراب قرب قرب قرب قرب قرب قرب قرب المسام والمسام المسام والمسام والمسا

lxxxiii, 18, 19.

It is supposed to be the name of a place in the upper part of the heavens (or the name of the upper part of the heavens itself), where the Register of men's good actions is preserved. Some said it was the angel court (اسم ديوان اللائكة), LA, xix, 327; others that it means the heights (Ṭab. in loco), and others, arguing that تاب مقوم in v. 20 interprets 'Illiyūn, said it meant a book (Bagh).

¹ This Elizar appears as the chief of all priests; cf. Lidzbarski, Johannesbuch, ii, 78 ff.

² Vide also his Nominalbildung, § 250.

Horn, Grundriss, § 39, and cf. Vullers, Lex, i, 44.
 Reichelt, Awestisches Elementarbuch, Glossary, 428.

Fraenkel, Vocab, 23, was doubtless right in taking it to be the Heb. אָלְלִילָּי, which is used as an appellation of God among both Hebrews and Phœnicians, and as meaning higher or upper is used of chambers of a house (Ez. xli, 7; xlii, 5), and in the Rabbinic writings refers to things heavenly as opposed to things earthly (Levy, Wörterbuch, iii, 653).2

Grimme, ZA, xxvi, 163, wants to connect it with Eth. $\rho \Lambda \rho$, whose participle, he says, means bunt gefärbte, and would refer it to the spotted pages of the books. There is little doubt, however, that we must regard it as a borrowing from the Jews.

الله ('Imād).

xiii, 2; xxxi, 9; 'civ, 9 (sing. "أَحَدُ"); lxxxix, 6.

A column or pole.

The word can hardly be derived from the Arabic verbal root to afflict, and was apparently borrowed from the Aramaic.

Zimmern, Akkad. Fremdw, 31, goes back to an Akk. imdu meaning a support for a house or a wall, from a root emēdu, 'md, to stand, which he would consider as having influenced the Canaanitish and Aramaean areas, whence we find Heb. This; Phon. This pillar, and Aram. KTIDS; Palm. KTIDS; Syr. Pollar. If so it must also have influenced the S. Arabian area, for there we find Sab. Mac (D. H. Müller, Epigraphische Denkmäler aus Abessinien, 80) 3 and Eth. Ogr. also meaning pillar.

From the Aramaic, according to this theory, would have come the Ar. a pillar, and thence the denominative verb to prop, from which the Qur'ānic also would have been derived. In this case it would have been an early borrowing.

Hoffmann, Phönizische Inschriften, pp. 48, 50, and Philo Byblius in Eusebius, Prep. Evang., i, 80 (ed. Gainsford), κατὰ τούτους γίνεται τις Ἐλιοῦν καλούμενος "Υψιστος.
 Nöldeke, Neue Beiträge, 28, and Horovitz, JPN, 215, agree that the origin was Jewish.

³ Cf. Rossini, Glossarium, 209; Ryckmans, Noms propres, i, 166.

iii, 30, 31; lxvi, 12.

'Imrān, the father of Moses, Aaron, and Miriam.

In these passages we have the well-known confusion between Miriam the sister of Moses and Aaron, and Miriam the mother of our Lord, and in spite of the attempts at defence made by Gerock, Sale, and Weil, we have no need to look elsewhere than the in of the O.T. for the ultimate source of the name, though the direct borrowing would seem to have been from the Syr.

Sycz, Eigennamen, 60, would take it as a genuine Arabic name applied to Dan because the name seems to be a formation from

جمر and used in pre-Islamic times. Ibn Duraid, Ishtiqāq, 314, tells us of an عمران among the Qudā'a, and Ibn Qutaiba, Ma'ārif, 223, speaks

of an $\Delta = 10$ at Mecca. D. H. Müller, WZKM, i, 25, says the name was known in S. Arabia, and evidence for its existence in N. Arabia is found in a Greek inscription from the Hauran given by Lidzbarski, Ephemeris, ii, 331, which reads $A \tilde{v} \theta o v \sum \lambda \lambda \epsilon \mu o v \kappa \epsilon$ 'E $\mu \rho \alpha v o v$, as well as the Abū 'Imrān mentioned in Al-A'shā. Horovitz, KU, 128, also quotes Littmann's unpublished second volume No. 270 for an occurrence of the name in the Safaite inscriptions (cf. Ryckmans, Noms propres, i, 167).

This, however, hardly affects the Qur'ānic name, for though we may agree that there was an early Arabic name of this form, it is surely clear, as both Lidzbarski and Horovitz note, that the Qur'ānic name came to Muḥammad from his Jewish or Christian sources, though in the form it takes he may have been influenced by the Arabic name (Horovitz, JPN, 159).

xxix, 40. Spider.

¹ Christologie, pp. 22-8, followed by Sayous, Jésus-Christ d'après Mahomet, Paris, 1880, pp. 35, 36.

² Koran, p. 46, n. 3.

³ Muhammad der Prophet, 1843, p. 195, n.

⁴ Dīwān (ed. Geyer), xxvii, 18.

The ending בּ שׁכוּב. would suggest that it is of Aram. origin (Geiger, 45), and this is confirmed by the fact that the Heb. is שׁלְב, where the Heb. שׁ would lead us to expect a â in Arabic, as e.g. בּ מוֹל , etc.

The form in the Targums is עבוביתא or עבוביתא, as in spider's web, and it was probably from some Aram. form that it entered Arabic.¹ The word occurs with n already in the N. Arabian inscriptions (Jaussen and Savignac, Mission, 25).²

v, 114.

A festival.

This sole occurrence is in the latest Madinan Sūra in connection with Muḥammad's curious confusion on the Lord's supper.

The Lexicons try to derive it from the discussion of al-Azharī in LA, iv, 314, they were somewhat in difficulties over it. Fraenkel, Fremdw, 276, pointed out that it has no derivation in Arabic, and it was doubtless borrowed from the Syr. 1,21,3 though the root is common Semitic, and the Targumic 1,21,3 though the root is common Semitic, and the root is common Semitic

ر ('Īsā).

ii, 81, 130, 254; iii, 40-8, 52, 78; iv, 156-169; v, 50, 82, 109-116;
vi, 85; xix, 35; xxxiii, 7; xlii, 11; xliii, 63; lvii, 27; lxi, 6, 14.
Jesus.

The majority of these passages are late. The name is generally

¹ Vide BDB, 747.

² Vide Hess, Die Entzifferung der thamudischen Inschriften, No. 153.

³ Cf. Cheikho, Naṣrāniya, 173; Fischer, Glossar, 90.

بن مريم, and is frequently accompanied by characteristic N.T. titles, e.g. روح الله; كلة الله; المسيح.

Many Muslim authorities take the word as Arabic and derive it from عيس to be a dingy white, whence عيس a reddish whiteness (Lane, sub voc.), or from عيش meaning a stallion's urine; so Rāghib, Mufradāt, 359 (cf. LA, viii, 31). Zam. on iii, 40, however, dismisses these suggestions with some scorn, and there were many who recognized it as a foreign word. al-Jawālīqī, Muʿarrab, 105; al-Khafājī, 134, give it as such, and in LA, viii, 30 ff., we read that Sībawaih, Ibn Sīda, Jawharī, and az-Zajjāj classed it as عرب. Jawharī, Ṣiḥāḥ, sub voc., gives it as Syriac, but Baid. on ii, 81, says it is Hebrew.

The name is still a puzzle to scholarship. Some have suggested that it is really Esau "", and was learned by Muhammad from Jews who called Jesus so out of hatred.3 There is no evidence, however, that Jews ever referred to Jesus by this name. Others take it as a rhyming

and على, on the analogy of Hārūn and Qārūn; Hārūt and Mārūt; Yājūj and Mājūj, etc. There may be some truth in this. Derenbourg, REJ, xviii, 128, after pointing out how the Tetragrammaton المالة in Gk. became חוחו, suggests that perhaps "Old" lu à la manière occidentale" has produced

عيسي, but this is hardly likely.

Fraenkel, WZKM, iv, 334, 335, suggests that the name may have been so formed from so by Christians in Arabia before

¹ Baid. follows Zam. in this. Zwemer, Moslem Christ, 34, has quite misunderstood Baid. on this point. Baid. does not argue for a derivation from أعيس, but definitely repudiates it. al-'Ukbarī, Imlā', i, 164, says clearly يرف له اشتقاق.

² See the discussion in Abū Ḥayyān, Bahr, i, 297.

³ This was suggested by Roediger (Fraenkel, WZKM, iv, 334, n.) and by Landauer (Nöldeke, ZDMG, xli, 720, n.), and is set forth again by Pautz, Offenbarung, 191. The case against it is elaborated by Derenbourg, REJ, xviii, 127, and Rudolph, Abhānaiqkeit, 66.

⁴ This theory was elaborated by Lowenthal in 1861, of. MW, i, 267-282, and Ahrens, Christliohes, 25.

Muhammad. It is not unusual to find Arabic using an initial D in words borrowed from Aram., and the dropping of final D is evidenced by the form Yisho of the Manichaean "köktürkish" fragments from Turfan, and the late Jewish D' for D'D' (Levy, Wörterbuch, ii, 272). The form 'Isa, however, does not occur earlier than the

Qur'ān, whereas $\underline{}$ appears to have been used in personal names at an early period, of. $\underline{}$ $\underline{}$

Till further information comes to hand we shall have to content ourselves with regarding it as some form of "konsonanten permutation" 5 due, maybe, to Muḥammad himself, and perhaps influenced, as Horovitz, KU, 128, suggests, by Nestorian pronunciation.

ر (Fājir).

أيمرزة, ية أيمرزة, المنا, الم

Wicked.

With this must be taken the verb ito act wickedly, lxxv, 5, and wickedness, xci, 8.

This set of words, as Ahrens, Christliches, 31, notes, has nothing to do with the root $\dot{\dot{\omega}}$ to break forth or its derivatives. Rather we have here a development from a word borrowed from the Syr. in which literally means a body or corpse, but from which were formed the technical words of Christian theology, $\dot{\dot{\omega}}$ corporalis, and $\dot{\dot{\omega}}$ corporalitas, referring to the sinful body, the flesh that wars against the spirit. Thus in 2 Pet. i, 13, $\dot{\dot{\omega}}$ is $\dot{\dot{\omega}} = \sigma \omega \mu \alpha \tau i \kappa \dot{\sigma} s$, and in $\dot{\dot{\omega}}$ $\dot{\dot{\omega}}$ and in 1 Cor. iii, 3, $\dot{\dot{\omega}}$ $\dot{\dot{\omega}$ $\dot{\dot{\omega}}$ $\dot{\dot{\omega}$ $\dot{\dot{\omega}}$ $\dot{\dot{\omega}$ $\dot{\dot{\omega}}$ $\dot{\dot{\omega}$ $\dot{\dot{\omega}}$ $\dot{\dot{\omega}$ $\dot{\dot{\omega}$ $\dot{\dot{\omega}$

¹ Examples in Vollers, ZDMG, xlv, 352.

² So sometimes in the Iranian and Soghdian Manichaean fragments, see Henning, Manichaica, ii, 70, and Manichaisches Beichtbuch, 142.

³ Le Coq in SBAW, Berlin, 1909, p. 1053; cf. also the Arm. (المراح).

⁴ But note the monastery in S. Syria, mentioned by Mingana, Syriac Influence, 84, which as early as A.D. 571 seems to have borne the name 'Isānīya.

Bittner, WZKM, xv, 395.

this technical sense it may very well have been in use among the Christian Arabs long before the time of Islam.

فَاطِيّ (Fāṭir). vi, 14; xii, 102; xiv, 11; xxxv, 1; xxxix, 47; xlii, 9. Creator.

It occurs only in the stereotyped phrase فاطر السموات والارض.

The root فَطَرَ is to cleave or split, and from this we have several forms in the Qur'ān, viz. فَطُور a fissure, أَفُطُرَ to be rent asunder, etc.

On the other hand, فَطُرَةُ to create (cf. فَطُرَةٌ, xxx, 29), is a denominative from فَاطر.

The primary sense is common Semitic, cf. Akk. paṭāru, to cleave, Heb. 705, Phon. 705 to remove, Syr. 100 to release, etc. The meaning of to create, however, is peculiar to Ethiopic, and as Nöldeke, Neue Beiträge, 49, shows, the Ar. is derived from 2.76 though Arabicized in its form.

(Fatḥ). xxvi, 118; xxxii, 28. Judgment, decision.

The verb to open, with its derivatives, is commonly used and is genuine Arabic, but in these two passages 2 where it has a peculiar technical meaning, Muhammad seems to be using, as Horovitz, KU, 18, n., noted, an Eth. word FTA, which had become specialized in this sense and is used almost exclusively of legal affairs, e.g. LTA to give judgment; TLTA iudicari; TLTA litigare; FTAT iudicium,

¹ That the early authorities felt that the word was foreign is clear from the tradition about Ibn 'Abbās in LA, vi, 362, already referred to in our Introduction, p. 7.

² Horovitz would add cx, 1, اذا جاء نصر الله والنتح, but as this apparently refers to the conquest of Mecca (Nöldeke-Schwally, i, 219), it would seem to mean victory rather than judgment in the technical legal sense of the other passages.

and **?** † † h which is both iudicium and sententia iudicis. This sense had already become domiciled in S. Arabia, as we see from the use of ♥X♦ in the inscriptions (Rossini, Glossarium, 221).

lv, 13.

Potter's clay.

The passage refers to the creation of man, and that it means earthenware is the general consensus of the authorities (cf. as-Sijistānī, 245; Rāghib, Mufradāt, 380).

It is obvious that it cannot be derived from the verbal root and Fraenkel, Vocab, 22, compared it with an earthenware pot, which occurs as a loan-word in the Jewish NTD.² The Syr.

3 is a word in farely common use and translates $\kappa\epsilon\rho\alpha\mu\epsilon\dot{\nu}s$ (cf. $\gamma\dot{\nu}=\gamma\dot{\eta}$ $\kappa\epsilon\rho\alpha\mu\kappa\dot{\eta}$), and there can be little doubt that it is the origin of the Arabic word, though Horovitz, JPN, 216, withholds judgment as to whether it is of Jewish or Christian origin.

$$(Fur\bar{a}t)$$
.

xxv, 55; xxxv, 13; lxxvii, 27.

Sweet river water.

The passages are all Meccan and refer to the sweet river water as opposed to the salt water of the sea, and in the two latter passages the reference is apparently to some cosmological myth.

In any case the word is derived from the river Euphrates (Horovitz, KU, 130), which from the Sumerian Pura-nun, "great water," appears in Akk. as Purattu, or Purāt, 5 and in O.Pers. as Ufrātu, 6

¹ Nöldeke, Mand. Gramm., 120, n. 2.

² Fraenkel, Fremdw, 70; but cf. The in Dan. ii, 41.

³ This itself may be of Akk. origin, see Zimmern, Akkad. Fremdw, 26.

⁴ Nöldeke, Neue Beiträge, 45, n. 2; Vollers, ZDMG, li, 324; Fraenkel, Fremdw, 257.

⁵ Delitzsch, Paradies, 169 ff.

⁶ Spiegel, Die altpereischen Keilinschriften, p. 211, and cf. Meillet, Grammaire du vieux Perse, p. 164.

whence the Gk. Ἐυφράτης. From the Akk. come the Heb. מול and Syr. افر أت, if indeed this was not an early borrowing from Mesopotamia.

پر دَوس (Firdaws).

xviii, 107; xxiii, 11.

Paradise.

The authorities are agreed that it means a garden—important (Jawharī, Ṣiḥāḥ, i, 467; LA, viii, 43), but they differed considerably as to what sort of a garden it means. There are also divers opinions as to its precise location and significance as referring to the celestial Paradise.

It was early recognized as foreign (Siddiqi, Studien, 13, and note Fraenkel's remark, Fremdw, 149), though some claimed that it was

meaning width or amplitude.2 فركسة

Some said it was Nabataean,³ where the reference is possibly to the OTTD of late Jewish legend. 'Ikrima held that it was Ethiopic,⁴ and many said it was Syriac,⁵ but the favourite theory among the philologers was that it was of Greek origin. as-Suyūtī, *Itq*, 323; *Muzhir*, i, 130, 134, gives this as the prevalent theory, it is given by al-Jawālīqī, 110; ath-Thaʻālibī, *Fiqh*, 318; and al-Khafājī, 148, and we learn from the Lexicons (cf. *LA*, viii, 44) that it was supported by such authorities as az-Zajjāj, Mujāhid, Ibn Sīda, and al-Kalbī.

Obviously فردوس represents the Gk. παράδεισος, and on the ground of the plu. فرادیس G. Hoffmann would derive it directly from the Greek. It seems, however, merely a coincidence that this

¹ Lane, Lex, 2365; and Tab. on xviii, 107.

² Vide Qāmūs, sub voc.; LA, viii, 44; TA, iv, 205. This was the theory of al-Farrā' and it was supposed to be supported by the fact that it occurs as a name for Damascus. The verse of Jarīr quoted in Bekrī, Mu'jam, p. 368, is post-Islamic, however, and doubtless influenced by the Qur'ān.

³ as-Suddī in al-Jawālīgī, Mu'arrab, 110.

⁴ Bagh. on xviii, 107.

⁵ Qāmūs, sub voc. TA, iv, 105, and al-Jawālīqī.

⁶ ZDMG, xxxii, 761, n.; Lagarde, GA, 76 and 210; Pautz, Offenbarung, 215, n.; but see A. Müller in Bezzenberger's Beiträge, 280, n.

plu. form (which is not uncommon in borrowed words, e.g. صنادیق; سادیق; تلامید; تلامید , etc.), is so close in sound to the Greek word, and it is unlikely that it came directly into Arabic from Greek.

The original word is Iranian, the Av. pairidaēza, which in the plu. means a "circular enclosure".¹ Xenophon introduced the word into Greek, and uses it of the parks and gardens of the Persian Kings,² e.g. Anab, I, ii, 7, etc. After this date it is used fairly frequently, and in the LXX is sometimes used to translate [] or [] []. But it was also borrowed into other languages.³ In late Akk. we find pardisu,⁴ and in Heb. OTTE a park or garden, also in Aram. the NOTTE of the Targums, and Syr. Image: commonly mean garden and are of Iranian origin,⁵ like the Arm. ψωρωξη..6

Tisdall, Sources, 126, thought that فردوس was borrowed from late Heb., but in the sense of Paradise it is very rarely used in Heb.⁷ Its origin is almost certainly Christian, and probably Syriac, for عزيدها was very commonly used for the abode of the Blessed, and could easily have been learned by the Arabs from the Aram. speaking Christians of Mesopotamia or N. Arabia.⁸ Vollers, ZDMG, 1, 646, suggests that possibly the plu. form فراد سن was the form that was borrowed, and فردوس later formed from this.

It was a pre-Islamic borrowing, and possibly occurs in the Thamudic inscriptions.9

- ¹ Bartholomae, AIW, 865; Haug, Parsis, 5. It survives in Mod. Pers. بالنز garden (Horn, Grundriss, § 279), and Kurdish يريز garden (cf. Justi, Die kurd. Spiranten, 29).
- ³ This makes it the more strange that Liddell and Scott should have considered the word Semitic.
 - ³ Telegdi, in JA, cexxvi (1935), p. 250.
- ⁴ ZA, vi, 290. On the suggested Semitic origin of the Avestic word, see Delitzsch, Paradies, 95, 96, and Nöldeke thereon in ZDMG, xxxvi, 182.
- The Syr. ماني بانزيان , besides Arm. سوسوسه and Pers. پاليزيان for gardener, is conclusive evidence of the Iranian origin, بان , being the Phlv. علام pānak, a protector, or keeper (Horn, Grundriss, § 176; Nyberg, Glossar, 169).
 - Hübschmann, Arm. Gramm., i, 229; Lagarde, Armenische Studien, § 1878.
 As Horovitz, Paradies, 7, notes. Cf. also Schaeder in Der Islam, xiii, 326.
- ⁸ Horovitz, *Paradies*, 7; Grünbaum, *ZDMG*, xxxix, 581; Geiger, 48; Fraenkel, *Vocab*, 25; Sacco, *Credenze*, 163, n.
 - DID, of. Littmann, Entzifferung, 43.

Occurs some seventy-four times, e.g. ii, 46.

Pharaoh.

The Commentators tell us that Fir'aun was the title of the kings of the Amalekites, i just as Chosroes and Cæsar were titles of the kings of Persia and Roum (Tab. and Baid. on ii, 46). It was thus recognized as a foreign word taken over into Arabic (Sībawaih in Siddiqi, Studien, 20, and al-Jawālīqī, Mu'arrab, 112).

Hirschfeld, New Researches, 13, thinks that it came to Arabic from Hebrew, the form being due to a misreading of מרעון as but there is no need to descend to such subtleties when

we note that the Christian forms give us the final $\dot{\omega}$. In Gk. it is $\Phi\alpha\rho\alpha\hat{\omega}\nu$, in Syr. (2.29), and in Eth. 2.293. The probabilities are that it was borrowed from Syriac (Mingana, Syriac Influence, 81; Sprenger, Leben, i, 66; Horovitz, JPN, 169).

There does not seem to be any well authenticated example of the word in pre-Islamic times, for the oft quoted examples from Zuhair and Umayya are spurious.² Sprenger has noticed the curious fact that the name does not occur in the Sūra of Joseph where we should naturally expect it, which may indicate that the name was not known to Muḥammad at the time that story was composed, or may be was not used in the sources from which he got the material for the story.

ii, 50, 181; iii, 2; viii, 29, 42; xxi, 49; xxv, 1.

Discrimination.

In all the passages save viii, 42, it is used as though it means some sort of a Scripture sent from God. Thus "we gave to Moses and Aaron the Furqān and an illumination" (xxi, 49), and "We gave to Moses the Book and the Furqān" (ii, 50), where it would seem to

 2 Horovitz, KU, 130, however, would defend the genuineness of one passage in Umayya.

¹ As Nöldeke showed in his essay Über die Amalekiter, Göttingen, 1864, this name is used by Arabic writers in a very loose way to cover all sorts of peoples of the Near East of whose racial affinities they had no exact knowledge. The term is used indifferently for Philistines, Canaanites, and Egyptians, and Bagh. in his note on ii, 46, tells us that Pharaoh was the ruler of the Amalekite Copts!

be the equivalent of Taurah. In iii, 2, it is associated with the Taurah and the Injīl, and xxv, 1, and ii, 181, make it practically the equivalent of the Qur'ān, while in viii, 29, we read, "if ye believe God, he will grant you a Furqān and forgive your evil deeds." In viii, 42, however, where the reference is to the Battle of Badr, "the day of the Furqān, the day when the two hosts met," the meaning seems something quite different.

The form of the word would suggest that it was genuine Arabic, a form غُرُنَ from غُرُنَ, and thus it is taken by the Muslim authorities. Tab. on ii, 50, says that Scripture is called Furqān because God غُرِي به بين الحق والباطل, and as referring to Badr it means the day when God discriminated (فَوق) between the good party and the evil (Rāghib, Mufradāt, 385). In this latter case it is tempting to think of Jewish influence, for in the account of Saul's victory over the Ammonites in 1 Sam. xi, 13, where the Heb. text reads היום עשה יהוה תשועה בישראל is exactly יומא דין עבר יהוה פורקנא בישראל.

The philologers, however, are not unanimous as to its meaning. Some took it to mean نصر ; Baid. on xxi, 49, tells us that some said it meant فات البحر, and Zam. on viii, 29, collects a number of other meanings. This uncertainty and confusion is difficult to explain if we are dealing with a genuine Arabic word, and is sufficient of itself to suggest that it is a borrowed term.²

Arguing from the fact that in the majority of cases it is connected with Scriptures, Hirschfeld, *New Researches*, 68, would derive it from \square , one of the technical terms for the divisions of the

¹ Lidzbarski, ZS, i, 92, notes an even closer verbal correspondence with Is. xlix, 8, where for בסבסט! the Pesh. has בּנֹנוֹ בְּנֹנִי שׁוֹעה עוֹרתין.

² This is strengthened by the fact that there are apparently no examples of its use earlier than the Qur'an. Fleischer, Kleinere Schriften, ii, 125 ff., who opposed the theory that it is a foreign word, is compelled to admit that it was probably a coining of Muhammad himself. See Ahrens, Christiches, 31, 32.

text of the Hebrew Scriptures.1 This, however, is rather difficult. and Margoliouth, Mohammed, 145 (but see ERE, ix, 481; x, 538), while inclining to the explanation from \$\simp\negathandrightarrow sections of the Pentateuch, but to a book of Sayings of the Jewish Fathers, which Muhammad heard of from the Jews, and which he may have thought of as similar to the Taurah and the Injil. This theory is more probable than that of Hirschfeld, and has in its favour the fact that resemblances have been noted between phrases and ideas in the Qur'an and the well-known חוב יום בולה It also, however, has its difficulties, and in any case does not explain the use of the word in viii, 42.

Linguistically there is a closer equivalence in the Aram. [775], deliverance or redemption, and Geiger, 56 ff., suggested this as the source of the Arabic word. He would see the primary meaning in viii, 29-" He will grant you redemption and forgive your evil deeds," where the Targumic XIPTID would fit exactly (cf. Ps. iii, 9, etc.). Nowhere, however, is NIDID used of revela-

tion, and Geiger is forced to explain ف, قان in the other passages, by assuming that Muhammad looked upon revelation as a means of deliverance from error.

Geiger's explanation has commended itself to many scholars,4 but Fraenkel, Vocab, 23, in mentioning Geiger's theory, suggested the possibility of a derivation from Syr. poios, a suggestion which has been very fruitfully explored by later scholars.⁵ Not only is hoise the common word for salvation in the Peshitta and the ecclesiastical writers (PSm, 3295), but it is the normal form in the Christian-Palestinian dialect, and has passed into the religious vocabulary of Eth. as GC\$3 (Nöldeke-Schwally, i, 34) and Armenian as 4 n. p/wb.6 It is of much wider use than the Rabbinic

¹ So Grimme, Mohammed, ii, 73, thinks it means sections of a heavenly book and compares the Rabbinic 719, N719; but see Rudolph, Abhängigkeit, 39.

Rudolph, Abhängigkeit, 11; Hirschfeld, Beiträge, 58.

So Torrey Foundation 19

⁸ So Torrey, Foundation, 48.

⁴ Ullmann, Der Koran (Bielefeld, 1872), p. 5; von Kremer, Ideen, 225; Sprenger, Leben, ii, 337 ff.; Pautz, Offenbarung, 81.

⁵ Schwally, ZDMG, lii, 135; Knieschke, Erlösingslehre des Koran (Berlin, 1910), p. 11 ff. See also Wellhausen, ZDMG, lxvii, 633; Massignon, Lexique, 52; Mingana, Syriac Influence, 85.

⁶ Merx, Chrestomathia Targumica, 264; Hübschmann, ZDMG, xlvi, 267; Arm. Gramm., i, 318.

but as little does it refer to revelation, so even if we agree that the borrowing was from Syr. we still have the problem of the double, perhaps triple, meaning of the word in the Qur'an.

Sprenger thought we might explain this by assuming the influence

of the Ar. root i, on the borrowed word. Schwally, however, has suggested that this is not necessary, as the word might well have had this double sense before Muhammad's time, under the influence of Christian or Jewish Messianic thought,2 and Lidzbarski, ZS, i, 91, points out that in Gnostic circles "Erlösung und Heil besonders durch Offenbarung vermittelt werden ".3 There is the difficulty, however, that there seems to be no evidence of the use of the word in Arabic earlier than the Qur'an, and Bell, Origin, 118 ff., rightly insists that we must associate the use of the word for revelation with Muḥammad himself. He links up the use of the word in the Qur'an with the story of Moses, and thinks that as in the story of Moses the deliverance was associated with the giving of the Law, so Muhammad conceived of his Furgan as associated with the revelation of the Qur'an. Wensinck, EI, ii, 120, would also attribute the use of the word in the sense of revelation to Muhammad himself, but he thinks we have two distinct words used in the Qur'an, one the Syr. Loice meaning salvation or deliverance, and the other a genuine Arabic word meaning distinction, which Muhammad used for revelation as that which makes a distinction between the true and the false. Finally, Horovitz, KU,77, would make a sort of combination of all these theories, taking the word as of Syriac origin, but influenced by the root فرق and also

In any case it seems clear that فرقان is a word that Muhammad himself borrowed to use as a technical term, and to whose meaning

by the Heb. [77] (cf. also JPN, 216-18).

¹ Leben, ii, 339, "Wenn Mohammed Forkan auch aus dem Aramäischen entnommen hat, so schwebte ihm doch die arabische Etymologie vor." See also Rudolph, Abhängigkeit, 39; Bell, Origin, 118; Nöldeke, Sketches, 38.

Abhängigkeit, 39; Bell, Origin, 118; Nöldeke, Sketches, 38.

2 Nöldeke-Schwally, i, 34: "in erster Linie und am wahrscheinlichsten unter Christen, in zweiter Linie in messianisch gerichteten jüdischen Kreisen."

³ He refers, for examples, to Liechtenhan's Die Offenbarung im Gnosticismus, p. 123 ff.; but as Rudolph, Abhängigkeit, 92, points out, this idea is not confined to Gnostic circles.

⁴ Wensinck seems to have been unduly influenced by the theories of the native Commentators.

he gave his own interpretation. The source of the borrowing was doubtless the vocabulary of the Aramaic-speaking Christians, whether or not the word was also influenced by Judaism.

(Falaq).

vi, 95, 96; xxvi, 63; cxiii, 1.

To split or cleave.

Three forms occur in the Qur'ān : (i) فالق, he who causes to break forth, vi, 95, 96; (ii) إِنْفَاتَىٰ to be split open, xxvi, 63; (iii) فَاَتَىٰ the dawn, exiii, 1.

Syr. is used to translate the Heb. in Ps. lxxiv, 6, and would probably have been the origin of the form that was first borrowed and from which all the others have been developed.

بر (Fulk).

Occurs some twenty-three times, cf. vii, 62. Ship.

It is used of shipping in general (xxx, 45; xlv, 11), of Noah's Ark (vii, 62; x, 74), and of the ship from which Jonah was cast (xxxvii, 140).

The root wie means to have rounded breasts (Lane, Lex, 2443),

² For $\pi \acute{e}\lambda \epsilon \kappa \nu s$ see ZDMG, ix, 874; Kretschmer, Einleitung, 105 ff.; Levy, Fremd-wörter, 178.

³ In S. Arabian, however, we find \$1\$ (Rossini, Glossarium, 218), though this may have come from the Aramaic.

¹ For पर्म see Delitzsch, *Prolegomena*, 147, and Ipsen in *Indog. Forschungen*, xli, 177 (Alt-Sumerisch-akkadische Lehnwörter im Indogermanischen).

and from the same primitive Semitic root we get Akk. pilakku; Heb. ; Ar. i, all meaning the whirl of a spindle, and by another line of derivation Ar. i; Eth. and for the celestial hemisphere. So the philologers as a rule endeavour to derive if from this root, imagining it is so named from its rounded shape.

The philologers, however, were somewhat troubled by the fact that it could be masc., fem., and plu., without change of form $(LA, \times ii, 367)$, and there can be little doubt that the word is a borrowing. Vollers, ZDMG, 1, 620; li, 300, claims that it is the Gk. $\dot{\epsilon}\phi\dot{\alpha}\lambda\kappa\iota\sigma\nu$, which usually means a small boat towed after a ship, but from the Periplus Maris Erythraei, § 16,3 we gather that as used around the Red Sea it must have meant a vessel of considerable size. The borrowing was probably direct from the Greek, though there is a possibility that it came through an Aram. medium.

Elephant.

The only occurrence of the word is in an early Sūra mentioning the Abyssinian campaign under Abraha against Mecca. Abraha's army was known as جيش الفيل, because for the first time in Arab experience, African elephants had been used in an attack. Muḥammad was doubtless using a well-known term when he referred to Abraha's army as

The word seems to be of Iranian origin. 5 In Phlv. we find العدر بهدر إلى في في المعالمة الم

¹ Rāghib, Mufradāt, 393, however, reverses this position, and thinks the celestial sphere was called 445 because it was like a boat.

² Vide Athenaeus, 208 F.

³ In C. Müller, Geographi Graeci Minores, i, 271.

Fraenkel, Fremdw, 212. Halévy, ZA, ii, 401, denies the derivation from $\epsilon \phi$ όλκιον, claiming that in that case the Arabic word would have been $\epsilon \phi$.

⁵ Hommel, Säugethiere, 24.

e PPGI, 187; West, Glossary, 112; Shikand, Glossary, 264; Nyberg, Glossar, 186, whence in Mod. Pers. it is ليز.

Paz. $p\bar{\imath}l$, representing an old Iranian form which was borrowed on the one hand into Skt. 可可 and Arm. $\psi p_{\mathcal{L}}$, and on the other into Akk. $p\bar{\imath}ru$, $p\bar{\imath}lu$ ³; Aram. ** Syr. 上之.

Some of the philologers endeavoured to find an Arabic derivation for the word,⁴ but it is fairly clear that it was a borrowing either directly from Middle Persian, or through the Aram. (Horovitz, KU, 98). It occurs in the old poetry and therefore must have been an early borrowing.

Rossini, JA, xie sér., vol. xviii, 31, after pointing out the difficulty of believing that elephants could have made the journey between Yemen and Mecca, thinks that oral tradition among the Arabs confused the expedition of Abraha with an earlier one under the chieftain Afilas whose name $A\Phi | \Lambda AC$ occurs on coins of the end of the third century A.D. as an Ethiopian conqueror of S. Arabia. On this

in the Qur'an would be a corrupted representation of الفيل in the Qur'an would be a corrupted.

(Qārūn). قَارُونُ

xxviii, 76, 79; xxix, 38; xl, 25. Korah.

As Geiger, 155, has shown, the Qur'anic account of Korah is based on the Rabbinic legends, and we might assume that the word is derived from the Heb. $\Pi \Pi P$. The dropping of the final guttural, however, makes this a little difficult. The final guttural, as a matter of fact, is missing in the Gk. $Kop\epsilon$ and Eth. ΦC , but neither of these help us with the Arabic form. Hirschfeld, New Researches, 13, n., made the

suggestion that قارون is due to a misreading of TTP as TTP, a mistake which is very possible in Hebrew script. It is fairly certain, however, that Muhammad's information came from oral sources, and it is difficult to believe that anyone sufficiently acquainted with Heb. or Aram. to be able to read him the story would have made such

¹ Vox apud Indos barbara—Vullers, Lex, i, 402, as against Hommel, 324 ff., and see Monier Williams, Sanskrit Dictionary, p. 630.

² Hübschmann, Arm. Gramm., i, 255.

³ Vollers, ZDMG, I, 652; Zimmern, Akkad. Fremdw, 50, thinks the Aram. and Heb. forms were derived from the Akkad.

⁴ e.g. Sībawaih in Siḥāḥ, sub voc.

a blunder. There is a Mandaean form المان (Lidzbarski, Ginza, Göttingen, 1925, p. 157), but there can be no certainty that this is connected with قارون, and if it is it was probably influenced by the Quranic form. Thus it seems best to look on it as a rhyming formation to parallel هاورن (Sycz, Eigennamen, 43; Horovitz, KU, 131; JPN, 163), though whether from the Heb.

رر در (Qudus).

ii, 81, 254; v, 109; xvi, 104. Purity, sanctity.

We also find القدّوس an epithet for God, lix, 23; lxii, 1; قدّس to bless, sanctify, ii, 28; مُقدّسة and مُقدّسة holy, sacred, v, 24; xx, 12; lxxix, 16.

The root is common Semitic and would seem to have meant primitively to withdraw, separate,³ and some of the philologers would derive the meaning of the Qur'ānic words from this sense (cf. Baid. on ii, 28). It has long been recognized, however, that as a technical religious term, this sense is a N. Semitic development, and occurs only as a borrowed sense of the root in S. Semitic.⁴ Thus Eth. **P.A** in the sense of holy (i.e. **P.A.A**) is a borrowing from Aram., as Nöldeke, Neue Beiträge, 35, shows, and there can be little doubt that Fraenkel, Vocab, 20; Frendw, 57, is correct in tracing the Arabic word to a similar source. Hirschfeld, Beiträge, 39 ff., thinks the Arabic use developed under Jewish influence, but the Qur'ānic use is more satisfactorily explained from Christian Aram., 5 particularly the

may have ورح القدس from أَذُوس while the form ورح القدس may have come from the Eth. 49.1 (Horovitz, JPN, 218).6

¹ Brandt, Mandäische Schriften, 149, suggested the equivalence with قارون.

² The foreign origin of the word was recognized by some of the Muslim authorities, cf. Sībawaih in Siddiqi, 20.

³ Baudissin, Studien, ii, 19 ff., and Robertson Smith, Religion of the Semites, 150.

⁴ Which is fatal to Grimme's theory of S. Arab. origin, ZA, xxvi, 166.

Fraenkel, Vocab, 24; Pautz, Offenbarung, 36; Mingana, Syriac Influence, 85, 86.
 The Trip = the Holy One, of the incantation texts, however, should be noted. Cf. Montgomery, Aramaic Incantation Texts, Glossary, p. 300.

ر آن $(Qur'\bar{a}n)$.

Occurs some seventy times, e.g. ii, 181; v, 101; vi, 19.

A reading from Scripture.

The root א הכל in the sense of proclaim, call, recite, does not occur in Akkadian nor in S. Semitic as represented by the S. Arabian and Ethiopic, which leads one to suspect that is a borrowing from the Canaanite-Aramaic area. The root is found in Heb. and Phon. but it is most widely used in the Aram. dialects, being found both in the O.Aram. and the Egyptian Aram., and in the Nab. and Palmy. inscriptions, as well as in Jewish Aram. and Syriac.

The verb is is used fairly often in the Qur'ān, and with four exceptions, always in reference to Muḥammad's own revelation. Of these exceptions in two cases (x, 94; xvii, 95), it is used of other Scriptures, and in two cases (xvii, 73; lxix, 19), of the Books of Fate men will have given them on the Day of Judgment. Thus it is clear that the word is used technically in connection with Heavenly Books.

The sense of salso is recite or proclaim, that of read only came later.

The usual theory is that is is a verbal noun from this is. It is not found earlier than the Qur'an, so the earlier group of Western scholars was inclined to think that Muhammad himself formed the word from the borrowed root. There is some difficulty about this, however. In the first place the form is curious, and some of the early philologers, such as Qatada and Abū 'Ubaida derived it from is to bring together, basing their argument on lxxv, 17.5 Others, as-Suyūtī tells us, were unsatisfied with both these derivations, and said it had no root, being a special name for the Arab's Holy Book, like Taurah

¹ Nöldeke-Schwally, i, 33; Wellhausen, ZDMG, lxvii, 634; Fischer, Glossar, 104 b.

² Nöldeke-Schwally, i, 82: "Vielmehr wird is im Qorane überall vom murmelnden oder leiernden Hersagen heiliger Texte gebraucht."

³ Vide Hurgronje, RHR, xxx, 62, 155; Dyroff, in MVAG, xxii, 178 ff.; Nöldeke-Schwally, i, 81; and Pedersen, Der Islam, v, 113.

⁴ Von Kremer, Ideen, 224, 225.

⁵ Jawharī, sub voc.; as-Suyūţī, *Itq*, 118, 119.

for the Jews or Injīl for the Christians. It thus looks as though the word is not native, but an importation into the language.

Marracci, 53, looked for a Jewish origin, suggesting that it was formed under the influence of the Heb. אַרְאָבָּא in its late sense of reading, as in Neh. viii, 8, and frequently in the Rabbinic writings. Geiger, 59, supports this view, and Nöldeke in 1860, though inclining to

influenced by the use of \$770.2 The tendency of more recent scholarship, however, has been to derive it from the Syr. المناف which means "the Reading" in the special sense of Scripture lesson. In Syriac writings it is used in the titles for the Church lessons, and the Lectionary itself is called المحالة عناف المحال

(Qurbān).

iii, 179; v, 30.4

A sacrifice, or gift offered to God.

Both passages have reference to O.T. events, the former to the contest between Elijah and the priests of Baal, and the latter to the offerings of Cain and Abel. Both passages are Madinan.

The Muslim authorities take the word as genuine Arabic, a form

to draw near (Rāghib, Mufradāt, 408). Undoubtedly it is derived from a root محرف to draw near, approach, but in the sense of oblation it is an Aramaic development, and borrowed thence into the other languages. In O.Aram. we find محرف المحرف علم المحرف المحرفة ا

as-Suyūṭī, Itq, 118, and LA, i, 124. Note also that Ibn Kathīr read عُرْ اَنَ $\dot{\dot{c}}$ not عُرْ اَنَ $\dot{\dot{c}}$.

² Torrey, Foundation, 48, suggests a Jewish [\$7]P, but such a form is hypothetical.

³ Horovitz, Der Islam, xiii, 66 ff., and KU, 74; Buhl, EI, ii, 1063; Wellhausen, ZDMG, lxvii, 634; Nöldeke-Schwally, i, 33, 34; Mingana, Syriac Influence, 88; Massignon, Lexique, 52; Ahrens, Muhammed, 133.

⁴ In xlvi, 27, it means "favourites of a Prince" and not sacrifice.

common use. From the Aram. it was borrowed into Eth. as Φ -CN3 (Nöldeke, Neue Beiträge, 37), and the Π of the S. Arabian inscriptions is doubtless of the same origin.¹

Hirschfeld, Beiträge, 88, would derive the Arabic word from the Hebrew,² but Sprenger, Leben, i, 108, had already indicated that it was more likely from the Aram. and the probabilities seem to point to its being from the Syriac.³ It must have been an early borrowing as it occurs in the early literature.

vi, 7, 91.

Parchment, or papyrus.4

In both passages the reference is to the material on which the Divine revelations were written down.

The Muslim authorities make little effort to explain the word. Some recognized it as a foreign word, 5 a fact which indeed is apparent from the uncertainty that existed as to its spelling. It was evidently an early borrowing, for it occurs in the old poetry, and probably came to the Arabs from their more cultured Northern neighbours. Von Kremer suggested that it was from the Gk. $\chi\acute{a}\rho\tau\eta$, but Sachau and Fraenkel are nearer the mark in thinking that $\chi\acute{a}\rho\tau\eta s$ is the

form behind قرطاس, especially as this form is found also in the Arm. בשף פוע ,10 and the Aram. אסרטיס

It is not likely that the word came directly from the Greek, and Fraenkel, Frendw, 245, thought that it came through the Aram. Round in meaning a paper or document, as in Levit. Rabba, § 34.

- ¹ ZDMG, xxx, 672; Rossini, Glossarium, 234. The verb ∏) of means to approach a woman sexually.
- So Fraenkel, Vocab, 20. Ahrens, Christliches, 32, favours a Jewish origin.
 Schwally, Idioticon, 84; Mingana, Syriac Influence, 85; Wensinck, EI, ii, 1129.
 See Cheikho, Nasrāniya, 209, for early examples of the use of the word.
 - 4 Mingana, Woodbrooke Studies, ii, 21.
 - 5 al-Jawāliqī, Mu'arrab, 125; as-Suyūtī, Itq, 323; al-Khafājī, 159.
 - قرطاس and قُرطاس ; قَرْطس ; قِرْطس ; قَرْطاس and قرطاس.
 - 7 Kulturgeschichte des Orients, ii, 305.
 - 8 Notes to the Mu'arrab, p. 57.
 - ⁹ Fremdw, 245, cf. also Vollers, ZDMG, l, 617, 624; li, 301.
 - 10 Hübschmann, ZDMG, xlvi, 253; Brockelmann, ZDMG, xlvii, 11.

 11 Krauss, Griechische Lehnwörter, ii, 567 (also ברשיסא, ibid., ii, 297).
 - 12 In Vocab, 17, he suggests XCICIO, on which see Levy, Worterbuch, ii, 398.

Mingana, Syriac Influence, 89, prefers to derive it through the Syr. المسلمة, which occurs beside المناف, the source of the Eth. **ACFA**. It is really impossible to decide, though the fact that Tarafa in his Mu'allaqa, 1. 31, seems to look on قرطاس as something peculiarly Syrian, may count in favour of Mingana's claim.

Occurs some fifty-seven times both in sing. and plu. forms. A village.

cvi, 1.

Quraish.

The philologers differ considerably among themselves over the origin of the name of this tribe. The popular etymology was that they were so called from their trading and profiting—من التجارة والتقريش (cf. Zam. on the verse and Ibn Hishām, 60). Others derived it from a verb تقرش to gather together, holding that they were so called from their gathering or assembling at Mecca (cf. LA, viii, 226; Yāqūt, Mu'jam, iv, 79). Another theory derived the name from a tribal ancestor, Quraish b. Makhlad, but as it does not explain this name it does not help us much.

¹ From a statement in the *Chronicles of Mecca*, ii, 133 (ed. Wüstenfeld), we would gather that some thought the name was formed quite arbitrarily from three letters of the alphabet.

The most satisfactory theory is that which derives the word from a shark,1 cf. Zam. on the verse and LA, viii, 226. This is scoffed at by Yāqūt, but is accepted by at-Tabarī and al-Damīrī,2 and it may well have been a totemistic tribal name. Nöldeke, Beiträge, 87, accepts this وْ عُرْبُ theory, and links the word with the Aram. אברשב, which occurs in the Talmud, Baba bathra, 742, for a kind of fish, which Lewysohn thinks means the sun-fish,3 and would derive from the Pers. خُورس . It is true that Pers. خُورس means " something eatable ", but خورشيد is from the Av. ووموسيول _ واساده و ومثيد hvāra-xšaetam, meaning sol-splendidus,4 and has apparently nothing to do with fish of any kind. Nöldeke suggests with much more probability that it is a shortened form of the Gk. καρχαρίας,⁵ a word which is used for a kind of small shark with pointed teeth, and which Nicander the Colophonian 6 said was used also for a lamia or a squill.

iii, 16, 20; iv, 126, 134; v, 11, 46; vi, 153; vii, 28; x, 4, 48, 55; xi, 86; xxi, 48; lv, 8; lvii, 25. Justice, equity.

It would seem on the surface to be a derivative from which occurs in iv, 3; lx, 8; xlix, 9, and of which other derivatives are found in ii, 282; xxxiii, 5; lxxii, 14, 15. This قسيط, however, may be a denominative and as-Suyūtī, Itq, 323; Mutaw, 49, tells us

¹ Or sword-fish (Margoliouth, Mohammed, 9). Ibn Faqih (ed. de Goeje, p. 290) .سمكة اعظم من التنين describes it as

Tabari, Annales, i, 1104; Damīrī, Hayawān, ii, 291 ff.; vide also Khizana, i, 98.
 Zoologie der Talmud, Frankfurt, 1858, p. 271. This is accepted by Levy, Wörter-

buch, ii, 416, and Goldschmidt, Der Babylonische Talmud, vi, 1136; though Jastrow, Dict. Talmud, i, 667, gives it as meaning probably the shark.

Bartholomae, AIW, 1848; cf. Yasht, x, 118; v, 90.
 Cf. also Hess in ZS, ii, 220.

⁶ In his Book on Dialects quoted by Athenaeus, vii, 76.

that some early authorities thought قِسْطُ was a borrowing from

The root word is widely used in Aramaic but occurs elsewhere apparently as a loan-word. Thus wwp; Nowp, like Syr. Maco, means truth, right?; Mand. wp is to be true, and Palm. wp to succeed, while in the Christian-Palestinian dialect we find true. The Heb. Prop is an Aramaizing, as Toy pointed out in his Commentary on Proverbs, and Fraenkel is doubtless correct in taking

as also of Aram., probably of Christian Aram. origin.4

. (Qisṭās) قِسْطاسي

xvii, 37; xxvi, 182.

A balance.

There was practical agreement among the early authorities that the word means primarily a balance, and then metaphorically justice (cf. Rāghib, Mufradāt, 413; LA, viii, 59). It was also very generally recognized as a loan-word. Some considered it as a genuine Arabic

word, a variant of قسط, but the weight of the authorities as we see from as-Suyūṭī, Itq, 323; Muzhir, i, 130; al-Jawālīqī, Muʻarrab, 114; ath-Thaʻālabī, Fiqh, 318, and as-Sijistānī, 257, was in favour of its being taken as a borrowing from Greek. Its foreign nature is indeed indicated by the variety of spellings we find.

It was evidently an early borrowing, for it occurs in verses of

¹ This may be a reminiscence of the Lat. *iusticia*, though Sprenger, *Leben*, ii, 219, thinks that it may be the Lat. *sextarius*.

² Notice also the NYPTI = honesty (with ⊃), of the incantation texts; cf. Montgomery, Aramaic Incantation Texts, Glossary, p. 292.

³ Schwally, Idioticon, 86; Schulthess, Lex, 185.

⁴ Fremdw, 205; Nöldeke, SBAW, Berlin (1882), liv, 5, thinks the noun is an Arabicizing of كمامة, but Dvořák, Fremdw, 76, 78, would regard it as an Arabic word taken as foreign through its similarity in sound with قسطات.

⁵ See Zam. on xxvi, 182, and the remarks in TA, iv, 218.

 $^{^6}$ See also as-Suyūtī, *Muzhir*, i, 137; Ibn Qutaiba (*Adab al-Kātib*), 527; al-Khafājī, 156; as-Suyūtī, *Mutaw*, 49.

ت al-Jawālīqī notes ; قُسطار ; قِسْطاس to which we may add from TA. قُسطاس and قُسطاس.

'Adī b. Zaid, an-Nābigha,¹ and others. The origin of the word, however, is not easy to settle. Sachau in his notes to the Mu'arrab, p. 51, quotes Fleischer as suggesting that it goes back to the Lat. constans as used of the $libra.^2$ Fraenkel, Fremdw, 282, suggests a hypothetical * $\kappa o \dot{\nu} \sigma \tau \omega s$ as a possible origin, and in WZKM, vi, 261, would interpret it from $\zeta v \gamma o \sigma \tau a \sigma i a$. Vullers, Lex, ii, 725, thought that it was probably a mangling of the Gk. $\zeta \dot{\epsilon} \dot{v} \gamma o s$ a yoke, and Dvořák, Fremdw, 77 ff., would derive it from $\xi \dot{\epsilon} \sigma \tau \eta s$ from the Lat. sextarius used as a measure of fluid and dry materials.

All these suggestions seem to be under the influence of the theory of the philologers that the word is of Greek origin. It would seem much more hopeful to start from the Aram. NDOP; NDO

Also = δικαστής, would give us قسطاس. This is very ingenious and may be true, but Mingana, Syriac Influence, 89, thinks it simpler to take it from Almo representing ξέστης in some form in which the final ∞ had survived.

v, 85.

Priests.

From the passage it is clear that it refers to Christian teachers, and though one would not care to press the point, its occurrence alongside معنان may indicate that it referred to the ordinary clergy as distinct from the monks.

It was generally considered by the philologers as a genuine Arabic

3 See also l, 620; li, 301, 323.

¹ Fraenkel, WZKM, vi, 258, however, thinks the verse attributed to an-Nābigha is under Qur'ānic influence.

² On which see Fraenkel, Freedw, 198. It was rejected by Nöldeke, but defended by Ginzburg in Zapishi, viii, 145 ff.

word ¹ derived from $\tilde{\epsilon}$ is so called "because he follows the Book and its precepts", as-Sijistānī, 259. Obviously the word is the Syr. $\epsilon = \pi \rho \epsilon \sigma \beta \acute{\upsilon} \tau \epsilon \rho \sigma s$, as has been generally recognized by Western scholars. This word could hardly fail to be known to any Arab tribes which came into contact with the Christians of the North and East, and as a matter of fact both forms of the word were borrowed into Arabic, ϵ (cf.

Aram. قس as قس, and פֿהעאָש, while the Ḥadīth

لایفیر قسیس من قسیسیة shows that they were not unacquainted with the abstract noun المعدد.

We meet with the word in the early poetry, which shows it must have been an early borrowing, and as a matter of fact it occurs as a borrowing both in Eth. $\Phi h h$, and in the S. Arabian inscriptions (e.g. Glaser, 618, 67— 11×11 ALIN ALIO OF WITH), on the ground of which Grimme, ZA, xxvi, 162, would take the word to be from a S. Arabian source, though with little likelihood.

ر (Qaṣr).

vii, 72; xxii, 44; xxv, 11; lxxvii, 32.

A castle.

¹ But see al-Jawālīgī, Mu'arrab, 39.

² Geiger, 51; Fleischer, Kleinere Schriften, ii, 118; Freytag, Lex, sub voc.; Fraenkel, Vocab, 24; Fremdw, 275; Rudolph, Abhängigkeit, 7; Horovitz, KU, 64; Mingana, Syriac Influence, 85.

³ Of. Aghānī, xiii, 47, 170; xvi, 45.

⁴ Nöldeke, Neue Beiträge, 37; Pautz, Offenbarung, 136, n.

⁵ Cf. on it Praetorius in ZDMG, liii, 21; Rossini, Glossarium, 233.

That NNP as used in the Mishnah and Jerusalem Talmud is but a form of NNDP, which like 1:ΔΦΟ was derived directly from κάστρον, has been shown by Nöldeke, ZDMG, xxix, 423; cf. also Guidi, op. cit., and Krauss, Griechische Lehnwörter, ii, 562.

⁷ Fraenkel, Fremdw, 234; Vollers, ZDMG, I, 614; Ii, 316.

ي (Qiţt). قبطً

xxxviii, 15.

A judge's sentence.

In general the opinion of the Commentators is that immeans some sort of writing (cf. Bagh. in loco, and Rāghib, Mufradāt, 417). Some, however, recognized it as a foreign word, for as-Suyūtī, Itq, 323, quotes authority for its meaning book in Nabataean.

Halévy suggested that it was to be derived from Akk. kithu, but this is hardly likely. Fraenkel, Fremdw, 249, agrees with as-Suyūṭī's authorities in taking it as a loan-word from Aramaic.¹ In the Mishnah 22 means an official document, though later it was specialized in the meaning of "bill of divorce". So 23 and 32 both mean writing and document, and Levy, Wörterbuch, i, 322, suggests they may be originally from Gk. $\chi \acute{\alpha} \rho \tau \eta s$. Syr. Ly became specialized in the meaning of haereditas, and is not so likely an origin. If a borrowing, it must have been early, for several examples occur in the old poetry.²

(Qaţirān) قَطِير اَنْ

xiv, 51.

Pitch.

This curious word occurs only in a passage descriptive of the torments of the wicked on the Last Day, where the pronunciation of the Readers varied between قَطْرَان ; قَطْرَان ; مَطْرَان ; ما قطران . This last reading is supported by the early poetry and is doubtless the most primitive.

Zam. tells us that it was an exudation from the Ubhal tree used for smearing mangy camels, but from the discussion in LA, vi, 417, we learn that the philologers were somewhat embarrassed over the word, and we have an interesting tradition that Ibn 'Abbās knew not

¹ The ultimate origin is apparently the Sumerian gida, whence comes Akk. gittu, and the Aram. forms, cf. Zimmern, Akkad. Frendw, 19.

² Cf. the verse of Al-A'shā in Jawharī, s.v. قطط (where Cheikho, Naṣrāniya, 222, thinks that by غط al-A'shā means the Gospel); and Mutalammis in Yāqūt, Mu'jam, iv. 228.

³ Vide Tab. on the verse.

what to make of it, and wanted to read قِطْر آنِ, which would make it mean "red-hot brass", and link it with the وطر of xviii, 95, and xxxiv, 11.

The truth seems to be that it is the Aram. ן מָשָׁבָּיָ ; Syr. ៤;ፌ፡ meaning pitch, which though not a very common word is an early one. Some confusion of 2 and 7 must have occurred when the word was borrowed, but it is interesting that the primitive form قطران of the poets preserved exactly the vowelling of the Aram.2

, اقفا (Quft).

xlvii, 26.

A lock.

Only in the plu. أقفال, where al-Jawālīqī, Mu'arrab, 125, says it is a borrowing from Persian.

The verb فَغُ is denominative 4 and the word cannot be derived from an Arabic root. It is probably the Aram. אוֹםלא a fetter, or Syr. 1200, which translates the Gk. $\kappa \lambda \epsilon \hat{\imath} \theta \rho o \nu$, and would have been an early borrowing.5

(Qalam) قَلَمْ

iii, 39; xxxi, 26; lxviii, 1; xcvi, 4.

Pen, or the reed from which pens were made.

It means a pen in all the passages save iii, 39, where it refers to the reeds which were cast to decide who should have care of the maiden Maryam, and where the λίο, of course, stands for the ράβδοι of the Protev. Jacobi, ix.6

¹ Baid, gives this as the reading of Ya'qub.

² Cf. Fraenkel, Fremdw, 150; Zimmern, Akkad. Fremdw, 60.

so as-Suyūtī, Itq, 323. al-Jawāliqī is probably referring to the Pers. ه کی بال چ.

Fraenkel, Fremdw, 16; Zimmern, Akkad. Fremdw, 35, gives it from the Aramaic.

⁵ Cf. Krauss, Griechische Lehnwörter, ii, 517, and ZDMG, xxvii, 623.

⁶ In Tischendorf, Evangelia Apocrypha, 1876, p. 18.

The native authorities take the word from το το cut (cf. LA, xv, 392), but this is only folk-etymology, for the word is the Gk. κάλαμος a reed and then a pen, though coming through some Semitic form. κάλαμος was borrowed into Aram., where we find Σης, Syr. Κωρ, but it was from the Eth. Φης, as Nöldeke, Neue Beiträge, 50, has shown, that the word came into Arabic. It was an early borrowing, for it is found both in the old poetry and in the S. Arabian inscriptions (Rossini, Glossarium, 232, for বি as calamus odoratus).

يم .(Qamīṣ) قمريص

xii, 18-28, 93.

Shirt.

It is curious that the word occurs only in the Joseph story.

The authorities usually take it as an Arabic word, though as-Suyūṭī, *Muzhir*, i, 135, quotes al-Aṣmaʿī to the effect that some held it was of Persian origin.

It is clear that it cannot have an Arabic derivation, and the underlying word is doubtless the Gk. $\kappa \alpha \mu i \sigma \iota \sigma \nu$. This $\kappa \alpha \mu i \sigma \iota \sigma \nu$ has been taken as a borrowing from Semitic, but, as Boissacq, 403, shows in his note on $\kappa \dot{\alpha} \mu \mu \alpha \rho \sigma s$, it is genuine Indo-European. The Gk. $\kappa \alpha \mu i \sigma \iota \sigma \nu$ passed into Syr. as $\lambda \alpha s \alpha s \alpha s$ and into Eth. as $\alpha s \alpha s \alpha s$, which is used in Josippon, 343, for a tunic or shirt, and is in all probability the source of the Arabic word. It must have been an early borrowing for we find it not infrequently in the old poetry.

(Qintār). قِنْطارَ

iii, 12, 68; iv, 24.

Qințār—a measure.

It was recognized by the philologers as of foreign origin, and though some, like Sībawaih, held to an Arabic origin, $Ab\bar{u}$ 'Ubaida (LA, vi,

¹ κάλαμος is a good Indo-European word, as is evident from the Skt. जांस ; Norse halmr; Slav. slama; cf. Boissacq, 397.

² See Fraenkel, Fremdw, 45.

³ Vollers, ZDMG, li, 311, thinks that the Arabic came from the Lat. camisia, but this is hardly likely.

432) expressly states that the Arabs did not know the meaning of the word.¹ Some said it was a Berber word (as-Suyūṭī, *Itq*, 323), others that it was Syriac (as-Suddī in *Mukhaṣṣaṣ*, xii, 266), but the majority were in favour of its being Greek (ath-Thaʿālibī, *Fiqh*, 318; as-Suyūṭī, *Muzhir*, i, 134).

Undoubtedly it is the Gk. $\kappa \epsilon \nu \tau \eta \nu \alpha \rho \iota o \nu$, which represents the Lat. centenarium, and passed into Aram. as Tiddp, Syr. Frendw, 203. Shows, that the word came into Arabic, and in all probability from the shortened Syr. form is 3.3

Occurs some seventy times, cf. ii, 79.

Resurrection.

It occurs only in the expression . which is a technical eschatological term for the Last Day.

The Muslim authorities naturally relate it to the root to stand or rise, but it has been pointed out many times, that as an eschatological term it has been borrowed from Christian Aramaic. In the Edessene Syriac we find commonly used, but it is in the Christian-Palestinian dialect, where it translates ἀνάστασις (Schwally, Idioticon, 82), that we find Δωρο, which provides us with exactly the form we want.

ر د (Qayyūm). قيتُوم

ii, 256; iii, 1; xx, 110.

Self-subsisting.

It occurs only in the phrase الحي القيوم used of Allah.

¹ This is evident from the variety of opinions on its meaning collected by Ibn Sīda in the Mukhaṣṣaṣ, xii, 266, and Ibn al-Athīr in Nihāya, iii, 313.

² Krauss, Griechische Lehnwörter, ii, 553. It was from this form that the Arm. ¼ h λ γ h μ μ μ was derived (Hübschmann, Arm. Gramm, i, 356).

³ Mingana, Syriac Influence, 89; Vollers, ZDMG, li, 316.

⁴ Cf. Pautz, Offenbarung, 165, n. 1; Mingana, op. cit., 85. Horovitz, JPN, 186, notes that the phrase is not Jewish.

The Commentators are unanimous that the meaning is الدائم (Ṭab., Baid., and as-Sijistānī, 250), but they were in difficulties over the form, and there are variants قرم , and قرم , and قرم , and قرم , and تابع , and قرم , and قرم , and قرم , and قرم , and we have reason to suspect all words of this form. It is not strange, therefore, in spite of its obvious connection with قرم , to find that some of the authorities took it as a word borrowed from the Syriac.

Hirschfeld, Beiträge, 38, would derive it from Hebrew, and certainly D'P is used in connection with 'II in Jewish texts of the oldest period,² but Local is also commonly used in the same sense and we cannot absolutely rule out a Syriac origin for the word.

xxxvii, 44; lii, 23; lvi, 18; lxxvi, 5, 17; lxxviii, 34. Cup.

It is found only in early passages in descriptions of the pleasures of Paradise.

This is not a S. Semitic word, as it is entirely lacking in Eth. and without a root and of uncertain plu. in Arabic. There can thus be little doubt of its Aram. origin.³

The Heb. word is 515, while in the Ras Shamra texts we have 55, and in Aram. \$515, \$55, and \$715 (cf. Ar. كُوزُّ), and Syr. المصاد As the Syr. المصاد seems to be the source of the Pers.

¹ as-Suyūṭī, *Itq*, 324; *Mutaw*, 54.

² Fraenkel, *Vocab*, 23; Nöldeke-Schwally, i, 184, n.; and see Sprenger, *Leben*, ii, 204, n. It is noteworthy that the best attested variant reading (E agrees closely in form with PR. See also Horovitz, *JPN*, 219, who, as a matter of fact, would derive the word also from the Jewish 77.

derive the word also from the Jewish TI.

3 Fraenkel, Fremdw, 171; Zimmern, Akkad. Fremdw, 34. D. H. Müller, however, WZKM, i, 27, thinks that the medial Hamza proves it to be genuine Arabic.

4 Cf. also the DD of the Elephantine papyri (Cowley, Aramaic Papyri, No. 61).

we may take it as most probable that the Arabic also was borrowed at an early period 2 from the same source.

lxxvi. 5.

Camphor.

The verse is an early one descriptive of the joys of Paradise, where the Commentators were uncertain whether كافور was the name of the fountain from which the Blessed drink, or the material used to temper the drink (cf. Tab. and Baid. on the verse).

It is usually taken as an Arabic word (LA, vi, 465), but the variety of spellings—قفّور, قافور, قافور, and قفّور would suggest otherwise, and several of the early authorities noted it as a loan-word from Persian.3

The ultimate source is probably to be found in the Munda dialects of India, whence it passed into Dravidian, e.g. Tamil still stin, Malayalam ΦΕΟΟ, and into Skt., cf. Τοῦς. ⁴ It passed also into Iranian, where we find Phlv. ¹ kāpūr, ⁵ which gives the Mod. Pers. ¹ de, and Arm. μωψηνιρ, ⁶ and into Aram. where we find Syr. ¹ and Mand. **TEDL. ⁸ It is very probable that the Syriac like the Gk. καφουρά is from the Iranian, and Addai Sher, 136, would make the Arabic also a borrowing from the Persians. The probabilities are, however, that it, like the Eth. 14-C, is to be taken as derived from the Syriac. ⁹ We find the

¹ Addai Sher, 131. The Persian Lexicons take this to be the source of the Arabic word, cf. Vullers, Lex, ii, 769, اس معرب كاسه است .

² It occurs in the early poets, e.g. Al-A'shā and 'Alqama.

 $^{^3}$ as-Suyūtī, $Itq,\,324$; al-Jawālīqī, $Mu'arrab,\,129$; al-Khafājī, 170 ; ath-Tha'ālibī, $Fiqh,\,318.$

⁴ For further examples see Laufer, Sino Iranica, 591.

⁵ Justi, Glossary to Bundahesh, 201. The Persian Lexicons, e.g. BQ, 691, note that camphor came to them from India.

⁶ Hübschmann, Arm. Gramm., i, 257.

⁷ Also | 1000 | 0,000, and | 1000 | PSm, 3688, 3689.

⁸ Nöldeke, Mand. Gramm., 112,

Fraenkel, Vocab, 11; Fremdw. 147.

word in the early poetry (e.g. in al-A'shā), but the story told by Balādhurī (ed. de Goeje, 264), that the Arab soldiers who conquered Madā'in found stores of camphor there and took it for salt, would seem to show that the article was not widely known in Arabia.

lii, 29; lxix, 42.

A soothsayer.

It occurs only in the early Meccan period and in a depreciatory sense, for Muhammad rejects with some asperity the idea that in giving forth his revelations he was on a level with the idea that in shows that the word was pre-Islamic, and it seems that the Arabic was the equivalent of the Gk. $\mu \acute{a}\nu\tau\iota s$ or the Lat. vates, i.e. he was a Seer rather than a Prophet.²

The Muslim authorities naturally take it from , but this verb seems denominative. The Heb. word is many and means priest, as in Phon. and in the Ras Shamra tablets, and from the Heb. came the Aram. NITD; Syr. Long. That the Arabic word also was borrowed directly from the Hebrew is not likely. Pautz, Offenbarung, 175, n. 2, has a theory that it came by way of the Eth. hu?, but like this word itself, and the Arm. pulling, it is more likely to have come from the Aram. As a matter of fact it occurs not infrequently in the Sinaitic inscriptions from N. Arabia, where we find NITD and the fem. NITD, and actually in No. 550 NITD, i.e. the priest of al-Uzzā, so that as Nöldeke, Neue Beitrāge, 36, n., insists, we have clear evidence that it came into use in N. Arabia from some Aram. source long before Islam.

The analogy of the inscriptions would lead us to conclude that

¹ Geyer, Zwei Gedichte, i, 61.

² I.A., xvii, 244; Wellhausen, Reste, 134; Goldziher, Abhandlungen, i, 18 ff., 107 ff.; Sprenger, Leben, i, 255.

³ G. B. Gray, Sacrifice in the Old Testament, p. 183.

⁴ Hübschmann, Arm. Gramm., i, 318; ZDMG, xlvi, 252.

⁵ Cheikho, Nasrāniya, 200; Mingana, Syriac Influence, 85.

⁶ Euting, Sinäitische Inschriften, Nos. 550, 249, 348, and 223.

⁷ Cf. also the Safaite TITI (Ryckmans, Noms propres, i, 113).

the primitive sense in Arabic was *priest*, and that of *soothsayer* a later development, in spite of Fischer's claim that *soothsayer* is the original sense.¹

It is connected in form but not in meaning with the Arabic root

The root is common Semitic, cf. Akk. kabāru, to become great, Heb. הבל (in Hiph.) to make many; Aram. הבל ; Syr. בל
The usual theory is that the Qur'anic word is a development from the Ar. It to become great, magnificent, but as it was in Eth. that the root developed prominently the meaning of gloriosum, illustrum esse, we may perhaps see in the Eth. **h-ac** commonly used as meaning gloria, honor (= $\delta \delta \xi a$), and then magnificentia, splendor (Dillmann, Lex, 846), the source of the word (cf. Ahrens, Christliches, 23; Muhammad, 78).

Of frequent occurrence.

To write.

Besides the verb we should note the derived forms in the Qur'ān—

a book, writing (plu. حُتُّتُ one who writes, مَكْتُوب one who writes, عَالَيْتُ to writen, and أَكْاتُب to cause to be written, and أَكُاتُ to write a contract of manumission.

The word appears to be a N. Semitic development and found only as a borrowed term in S. Semitic. Heb.

¹ EI, sub voc. Fischer also claims that the word is Arabic and not a borrowed term, as does Nielsen in HAA, i, 245.

Syr. Ab; Nab. And Phon. And all mean to write, and with them Buhl compares Ar. to draw or sew together.

The borrowing was doubtless from Aram., and Fraenkel, Fremdw, 249, thinks that the borrowed word was which like Eth. 11-11 came from Aram. Nama; Syr. 1242, and that then the verb and other forms developed from this. The borrowing may have taken place at al-Hīra, whence the art of writing spread among the Arabs, but as both nominal and verbal forms are common in Nabataean (cf. RES, ii, 464; iii, 443), it may have been an early borrowing from N. Arabia.

ن ير (Kursiy).

ii, 256; xxxviii, 33.

Throne.

It has no verbal root, though some have endeavoured to connect it with (cf. Rāghib, Mufradāt, 441), a connection which is hardly possible.

Fraenkel, Vocab, 22, noted that it was a borrowing from the Aramaic. In the Zenjirli inscription we find NOTD, which is connected with Akk. kussū, Heb. NOTD, and Ras Shamra NOD, but the commoner form is NOTD, Syr. Laoion or Laoin. This gives us precisely the form we want, but whether the word was from Jewish sources as Hirschfeld, Beiträge, 88, claims, or from Christian as Schwally, ZDMG, liii, 197, holds, it is quite impossible to decide.

¹ Vide Fleischer in ZDMG, xxvii, 427, n. From this we have جَنْبَة squadron.

² BDB, 507; D. H. Müller, WZKM, i, 29; Horovitz, KU, 67; Fischer, Glossar, 112; Künstlinger in Rocznik Orjentalistyczny, iv, 238 ff.

³ Vide Krenkow in EI, ii, 1044.

⁴ D. H. Müller, Inschriften von Sendschirli, 58, 44; cf. Cook, Glossary, 66.

⁵ Found also on incantation bowls; cf. Montgomery, Aramaic Incantation Texts, Glossary, p. 292.

⁶ Cf. Nöldeke, Mand. Gramm., 128; Rudolph, Abhängigkeit, 12. The word comes ultimately from the Sumerian guza, whence Akk. kussu; Zimmern, Akkad. Frendw, 8.

رَكُورَ (Kafara).

Used very frequently.

To deny the grace or existence of God: then—to be an unbeliever. In its various forms it is of common use in the Qur'ān, and the root is undoubtedly Arabic, but as a technical religious term it has been influenced by outside usage.

The primitive sense of is to cover or conceal, corresponds with the Aram. DD; Syr. 20, and a derivative from this primitive sense occurs in the Qur'an, lvii, 19, in the word كُفًّار husbandmen, i.e. "they who cover the seed". The form 5, however, corresponds with the Heb. The Aram. The and means to cover in the sense of atone. In this sense it is used with , and as-Suyūṭī, Itq, 324; Mutaw, as derived عن عن at that some early authorities noted this from Hebrew or Nabataean. The commoner use, however, is with , in the sense of to deny the existence or goodness of God, and this use with ن is characteristic of Syriac. The form كافر an unbeliever and is unbelief, may indeed be independent borrowings from the Heb. كَافِح, Syr. انصع and الأود (Ahrens, Christliches, 41), though a TDD as a proper name seems to occur in the Thamudic inscriptions (Ryckmans, Noms propres, i, 115). The form كفارة may, however, be a direct borrowing from the Jews, cf. Horovitz, JPN, 220.

Hirschfeld, Beiträge, 90; Horovitz, KU, 59, and Torrey, Foundation, 48, 144, would have the dominant influence on the Arabic in this connection from the Jewish community, and Pautz, Offenbarung, 159, n.; Mingana, Syriac Influence, 86, stand for a Christian source. Again it is really impossible to decide (cf. Ahrens, Christliches, 21).

¹ The S. Arabian) ♦ f seems also to have this meaning; cf. Rossini, Glossarium, 170.

(Kanz).

xi, 15; xviii, 81; xxv, 9; xxvi, 58; xxviii, 76. Treasure.

The denominative verb كنز to treasure up is also found in ix, 34, 35. Some of the Muslim authorities take it as genuine Arabic and derive it from كنز, but it was well known to the early philologers that it was a foreign word and it is noted as such by al-Jawālīqī, Mu'arrab, 133; ath-Tha'ālibī, Fiqh, 317; al-Khafājī, 170, all of whom give it as Persian خنج, meaning, of course, خنج, which BQ, 797, defines as

That it was originally Iranian is certain. Paz. ganz; Phlv. Qν ganj means treasury, and the word has been widely borrowed, cf. Skt. IN, Arm. quibà²; Baluchi, ganj; Gk. γάζα; Sogd. γnz, and in the Semitic family, cf. The direct family, cf. The and Mand. NIII, and NIII, and NIII, and Milis; Syr. It, and Mand. NIII, all meaning treasury. The direct borrowing of all these from Middle Persian seems clear from the fact that the Phlv. Y g ganjāβar for the treasurer is also common to them all, cf. Skt. INTEX; Arm. quibàulang (Gk. γαζοφύλαξ); Heb. The Syr. In the limit in BSOS, ix, 83).

It is most probable that the word came direct from Middle Persian into Arabic, though j for a might point to Aram. influence on the word. The word must have been borrowed long before Muḥammad's time, though it occurs but rarely in the old poetry.

¹ West, Glossary, 274; PPGl, 112; Nyberg, Glossar, 77; Herzfeld, Paikuli, Glossary, 159. Lagarde, Arm. Stud, § 453, thinks that it is an old Median word which passed later into Iranian and thence to India; cf. also his GA, 27.

² Hübschmann, Arm. Gramm, i, 126.

³ Levy, Wörterbuch, i, 316, however, thinks that בניות and אזם are from נני to hide.

⁴ Nöldeke, Mand. Gramm, 51.

⁵ PPGl, 119; Frahang, Glossary, 79. It is the Pers. گنجور , and Paz. ganzubar (Shikand, Glossary, 245). Compare also Phlv. gan/ēnak = barn or storehouse (Šāyast, Glossary, 161).
⁶ Vollers, ZDMG, 1, 613, 647.

xliii, 71; lvi, 18; lxxvi, 15; lxxxviii, 14.

A goblet.

It occurs only in early Sūras in descriptions of the pleasures of Paradise, and was recognized by some of the early authorities as a Nabataean word (cf. as-Suyūṭī, *Itq*, 319; *Mutaw*, 60). Some, of course,

endeavoured to derive it from \forall , but this verb is obviously denominative (TA, i, 464; LA, ii, 225).

The word is commonly used in the early poetry, cf. 'Adī b. Zaid, al-A'shā (Geyer, Zwei Gedichte, i, $56 = D\bar{\imath}w\bar{\alpha}n$, ii, 21), 'Abda b. at-Tabīb,' etc., and seems to have been an early loan-word from Aram., as Horovitz, Paradies, 11, has noted, though Aram. *\Sigma112; Syr. \lambda \text{DOD} both seem to be from the Byzantine $\kappa o \hat{\imath} \pi \alpha$ (Lat. cupa, cf. Fraenkel, Vocab, 25), from the older Gk. $\kappa \acute{\nu} \mu \beta \eta$.

vi, 153; vii, 83; **xii**, 59, 65, 88; **xvii**, 37; **xxvi**, 181.

A measure.

The philologers insist that it means a measure of food-stuffs (Rāghib, *Mufradāt*, 460), but in the Qur'ān it is used in a quite general sense.

Fraenkel, Fremdw, 204, pointed out that it is the Syr. ביל, which, like the Aram. אביל, means measure. בייל is seldom used, but is of very common use and has many derivatives, and was borrowed into Iranian, so that it was the Syriac word that would have passed at an early date into Arabic.

xxxviii. 2.

There was not.

¹ Vide also Sprenger, Leben, ii, 507, n.

² In Mufaddaliyāt (ed. Lyall), xxvi, 76.

³ Levy, Fremdw, 151, points out a very probable Semitic origin for κύμβη in the sense of ship, but in that under discussion the borrowing seems to be the other way, for as Boissacq, sub voc., points out, it is a true Indo-European word. Vollers, ZDMG, li, 316, would derive f from the Italian, but see Nallino therein, p. 534.

⁴ Cf. Nöldeke, GGA, 1868, ii, 44.

The philologers were in some straits to explain the word as can be seen by consulting the two columns which Lane, Lex, 2683, devotes to a summary of their opinions. The three commonest theories were (i) that it was Y with the meaning of ..., to which a fem. ... has been added 1; (ii) that it was the negative Y with a fem. ending 2;

(iii) that it was another way of writing ليس. Some tried to overcome the difficulty by reading الات حين instead of ين instead of ين and some, as we learn from as-Suyūtī, Itq, 275; Mutaw, 54, admitted that it was a loan-word of Syriac origin.

Aram. المنت and Syr. المنت , contracted from אלה and represented by the Ar. المنت , are of very common use, and from some Aram. source the word was borrowed as an ideogram into Middle Persian where we find المنت الم

(Laul) لَوْ حُ

vii, 142, 149, 153; liv, 13; lxxxv, 22.

A board or plank.

There are two distinct uses of the word in the Qur'ān. In liv, 13, it is used for the planks of Noah's ark, and elsewhere for tablets of revelation, in Sūra, vii, for the tablets of Moses, and in lxxxv, 32, for the heavenly archetype of the Qur'ān.

- ¹ This was the opinion of Sibawaih and Khalil given by Zam. on the verse.
- ² So al-Akhfash in Zam.
- ³ See Tab. on the verse, and LA, ii, 391. Bagh. says that it was Yemenite.
- 4 West, Glossary, 141; PPGl, 149.
- ⁵ West, Glossary, 142.
- 6 Mingana, Syriac Influence, 93.
- 7 Geyer, Zwei Gedichte, i, 18 = Dīwān, i, 3, and see examples in ZDMG, lxvii, 494, and Reckendorf, Syntax.
- ⁸ ZDMG, lxvii, 494 ff.; lxviii, 362, 363, and see Bergsträsser, Negationen im Kur'ān.

In the related languages we find both these meanings. The Heb. The means both the planks of a ship (as in Ez. xxvii, 5), and the stone tablets of the Ten Commandments (Ex. xxiv, 12). Similarly, Aram. Relation can mean a table for food, or, as constantly in the Targums, the tablets of the Covenant, so Syr. Local is used of a wooden board, e.g. the $\tau i\tau \lambda os$ affixed to the Cross, and for the tablets of the Covenant. Also the Eth. April, though not a common word, is used for the broken boards on which Paul and his companions escaped from shipwreck in Acts xxvii, 44 (ed. Rom.), and also for writing tablets of wood, metal, or stone.

In the early Arabic poetry we find the word used only in the sense of plank, cf. Tarafa iv, 12; Imru'ul-Qais, x, 13, and Zuhair, i, 23 (in Ahlwardt's *Divans*), and the Lexicons take this as the primitive meaning. The word may be a loan-word in both senses, but even if a case could be made out for its being a genuine Arabic word in the sense of *plank*, there can be no doubt that as used for the Tables of Revelation it is a borrowing from the older faiths. Hirschfeld, *Beiträge*, 36, would have it derived from the Hebrew, but Horovitz, *KU*, 66; *JPN*, 220, 221, is more likely to be correct 2 in considering it as from the Aram., though whether from Jewish or Christian sources it is difficult to say.

If we can trust the genuineness of a verse of Sarāqa b. 'Auf in $Agh\bar{a}n\bar{\imath}$, xv, 138, which refers to Muḥammad's revelations as $\mathring{\tilde{l}}$, we may judge that the word was used in this technical sense among Muḥammad's contemporaries.

Occurs some twenty-seven times, cf. vi, 86.

Lot.

Always the Biblical Lot, whose name some of the authorities derive from $\flat \forall$ (cf. Rāghib, $Mufrad\bar{a}t$, 472; ath-Tha'labī, Qisas, 72), but which Jawharī recognizes as a foreign name.³

³ So al-Jawālīqī, Mu'arrab, 134; al-Khafājī, 175.

¹ Cf. also ash-Shammākh, xvii, 13, in Geyer, Zwei Gedichte, i, 136.

² Vide also Fraenkel, Vocab, 21; Cheikho, Nasrāniya, 221.

The name is apparently unknown in pre-Islamic literature, though it must have been known to the circle of Muḥammad's audience.¹ From its form one would conclude that it came from the Syr. 40\(\sigma\) rather than the Heb. \(\sigma\) i, a conclusion that is strengthened by the Christian colouring of the Lot story.³

v, 112, 114.

Table.

A late word found only in a late Madinan verse, where the reference is to a table which Jesus brought down for His disciples.

The Muslim authorities take it to be a form ale from from (cf. LA, iv, 420), though the improbability of their explanations is obvious. It has been demonstrated several times that the passage v, 112-15 is a confusion of the Gospel story of the feeding of the multitude with that of the Lord's Supper. Fraenkel, Vocab, 24,5 pointed out that in all probability the word is the Eth. The, which among the Abyssinian Christians is used almost technically for the Lord's Table, e.g. The hade, while Nöldeke's examination of the word in Neue Beiträge, 54, has practically put the matter beyond doubt.

Addai Sher, 148, however, has argued in favour of its being taken as a Persian word. Relying on the fact that is said by the Lexicons to mean food as well as table, he wishes to derive it from Pers. , meaning farina triticea. Praetorius also, who in ZDMG, lxi, 622 ff., endeavours to prove that Eth. The and the Amh. The are taken from Arabic, takes is back to Pers.

¹ Horovitz, KU, 136.

² But see Sycz, Eigennamen, 37.

³ Vide Künstlinger, "Christliche Herkunft der Kuranischen Lötlegende," in Rocznik Orjentalistyczny (1931), vii, 281-295.

⁴ Nöldeke, ZDMG, xii, 700; Bell, Origin, 136.

⁵ Vide also his Fremdw, 83, and Jacob, Beduinenlehen, 235.

[•] Vide also Wellhausen, Reste, 232, n.; Pautz, Offenbarung, 255, n.; Vollers, ZDMG, li, 294; Cheikho, Nasrāniya, 210.

⁷ Vullers, Lex, ii, 1252.

⁸ Vullers, Lex, ii, 1254.

nounced $m\bar{a}z$), through forms and sacred repast of the Parsis, of which the people partake at certain festivals after the recitation of prayers and benedictions for the consecration of the bread, fruit, and wine used therein. It seems, however, very difficult to derive this, and still more difficult from the forms proposed by Praetorius. Nöldeke rightly objects that the forms $m\bar{a}z$ and $m\bar{a}z$ which Praetorius quotes from the Mehrī and 'Umanī dialects in favour of his theory, are hardly to the point, for these dialects are full of Persian elements of late importation. Praetorius has given no real explanation of the change of z to d, whereas on the other side may be quoted the Bilin $m\bar{u}d$ and the Beja $m\bar{e}s$ which are correct formations from a stem giving $m\bar{u}$ in Eth., and thus argue for its originality in that stock.

(Mā'ūn).

cvii, 7.

Help.

This curious word occurs only in an early Meccan Sūra, though v, 7, is possibly Madinan (cf. Nöldeke-Schwally, i, 93), and the Commentators could make nothing of it. The usual theory is that it is

a form فاعول from مَعَنَ , though some derived it from عَانَ

Nöldeke, Neue Beiträge, 28, shows that it cannot be explained from Arabic material,² and that we must look for its origin to some foreign source. Geiger, 58,³ would derive it from Heb. 71222 a refuge, which is possible but not without its difficulties. Rhodokanakis, WZKM, xxv, p. 67, agrees that it is from Hebrew but coming under the influence

of معونة (cf. Aram. المعرنة), developed the meaning of benefit, help.4

¹ West, Glossary, 222.

² Fleischer, *Kleinere Schriften*, ii, 128 ff., would have it a genuine Arabic word, but as Nöldeke says: "aus dem Arabischen lässt sie sich nicht erklären, wie denn schon die Form auf ein Fremdwort deutet."

³ So von Kremer, *Ideen*, 226. The word is used by al-A'sha, and Horovitz, *JPN*, 221 ff., thinks Muhammad may have learned the word from this poet.

⁴ So Torrey, Foundation, 51.

شالك (Mālik).

xliii, 77.

Mālik is the angel who has charge over Hell.

The native authorities derived the name from to possess, rule over. This root may have influenced the form, but the source is doubtless the Biblical Moloch. The Heb. form is 7, and it may possibly have come direct from Heb., but the Syr. (PSm, 1989) is much more likely.

xv, 87; xxxix, 24.

The word evidently refers to Revelation, for xv, 87, reads: "We have given thee the seven *Mathānī* and the wondrous Qur'ān," while in xxxix, 24, we read: "God has sent down the best of accounts, in agreement with itself, a *Mathānī*, whereat the skins of those who fear their Lord do creep."

at-Tabari's account makes it clear that the exegetes did not understand the meaning of the word. All Muslim explanations go back to some development of the root ..., but their extreme artificiality creates a suspicion that the word is a borrowed technical term.

Geiger, 58, thought that it was an attempt to reproduce the Hebrew 7720, the collection of oral Tradition which took its place with the Jews beside the Torah. This explanation has been accepted by many later writers, but how are we to explain the seven associated with the word? Sprenger, Leben, i, 462 ff., thought that Muhammad was here referring to "die sieben Straflegenden", which fits very well with the statement in xxxix, 24, but, as Horovitz, KU, 26 (cf. JPN, 194, 195), points out, it rests on no basis of actual use of the word in any such sense. Nöldeke, Neue Beiträge, 26, makes an improvement on Geiger's theory by suggesting that the derivation was from Aram. Spring, 4

¹ Tisdall, Sources, 123.

² Cf. von Kremer, Ideen, 226, 300; Pautz, Offenbarung, 87, n.; Mingana, Syriac Influence, 87.

³ D. H. Müller, in his *Propheten*, i, 43, 46, n. 2, also propounds this theory, and Rhodokanakis, *WZKM*, xxv, 66, says that Müller arrived at the conclusion independently of Sprenger. It has been accepted by Grimme, *Mohammed*, ii, 77.

⁴ Nöldeke-Schwally, i, 114; Margoliouth, ERE, x, 538.

which has the same meaning as 7127, but is much nearer the Arabic. The puzzle of what Muḥammad meant by the seven, however, still remains.

iv, 44; x, 62; xxi, 48; xxxi, 15; xxxiv, 3, 21; xcix, 7, 8.

A measure of weight—a mithqāl.

Naturally the Muslim authorities take it to be a form مفعل from مفعل to weigh (cf. Baid. on iv, 44, and LA, xiii, 91), but as Fraenkel, Frendw, 202, notes, the primitive meaning of عُمَّا is to be hard, and the word مثقال seems to be from Syr. אול אול בי אום ב

അക്കാദമി

(Mathal).

Of frequent occurrence, cf. ii, 210; iii, 113; vii, 175.

Parable.

The root is common Semitic, and genuine Arabic forms such as it likeness, similitude; to seem like, etc., are used in the Qur'ān. The forms and its plu. however, where the meaning is that of the O.T. io or N.T. $\pi \alpha \rho \alpha \beta o \lambda \dot{\eta}$, which the Peshitta renders by laso, would seem to have come under the influence of Syriac usage.

Hirschfeld, New Researches, 83 ff., would trace the influence to Jewish sources, but Mingana, Syriac Influence, 85, is probably right in thinking that it was Christian Aramaic.⁵

- 1 Casanova, Mohammed et la fin du monde, 37, thinks that in xv, 87, it does not refer to the Qur'an, but means benefits, as though derived from in Der Islam, xxiii, 300, suggests the Syriac root المكافئة عندا المكافئة عندا المكافئة عندا المكافئة عندا المكافئة عندا المكافئة المكافئ
- ² Whence also the Arm. I [[[] []], though this may be a late borrowing from Arabic. Cf. Hübschmann, Arm. Gramm., i, 271.
 - ³ Zimmern, Akkad. Fremdw., 23, suggests an ultimate Mesopotamian origin.
 - 4 Note al-Khafājī, 192.
 - 5 On the whole question of the Qur'anic Mathal, see Buhl in Acta Or., ii, 1-11.

أَلْمَجُوسُ (Al-Majūs).

xxii, 17.

The Magians, or Zoroastrians.

They are mentioned in a late Madinan verse along with Jews, Christians, and Sābians.

The early authorities know that the sun-worshippers are meant, and it was early recognized that it was a foreign word. Ibn Sīda and others derived the word from منب said to mean منب

said to mean الأذن, and tell us that it referred to a man منج كوش, so called because of the smallness of his ears, who was the first to preach the Magian faith.² Others, however, knew that it was derived from the Iranian Magush (LA, viii, 99).

It is clearly the O.Pers. Magush, with the acc. form of which, magum, we can compare the Av. Plane magav or 10^{-6} $mo\gamma u$, and Phlv. 10^{-6} $may \bar{o}v$. From Av. 10^{-6} come the Arm. 10^{-6} and Heb. 10^{-6} , as well as the Mod. Pers. 10^{-7} . In Phlv. we also find a form 10^{-6} $mag \bar{o}v \bar{v} \bar{o}v$, derived directly from the O.Pers., and this appears in the Aram. Note that 10^{-6} 10^{-6} , and the 10^{-6} of the Aramaic of the Behistun inscription. 10^{-6}

Lagarde, GA, 159, would derive σε from the Gk. μάγος, and

al-Jawālīqī, Mu'arrab, 141; as-Suyūtī, Itq, 324; Mutaw, 47; al-Khafājī, 182.
 TA, iv, 245; LA, viii, 99.

³ Vide Meillet, Grammaire Du Vieux Perse, p. 148; and note Haug, Parsis, 169.

⁴ Bartholomae, AIW, 1111; Horn, Grundriss, 221; Frahang, Glossary, 94; Herzfeld, Paikuli, Glossary, 213.

⁵ West, Glossary, 223; PPGl, 152 and 3 + 6, 160; Frahang, Glossary, 114. See also ZDMG, xliv, 671, for its occurrence on a Sasanian gem.

⁶ Hübschmann, Arm. Gramm., i, 195.

⁷ Vullers, Lex, ii, 1197; BQ, 863.

^{*} PPGl, 152; Frahang, Glossary, p. 113. In the Assyrian transcription of the Behistun inscription it is written magushu. Note also the magūstūn = priestly order. Paikuli, Glossary, 214.

There is an alternative theory that the Greek is a sing, formed from Máyoi, the name of an ancient Median tribe, but we find Mayovoaioi in Eusebius.

¹⁰ Cowley, Aramaic Papyri, p. 254.

though Vollers, ZDMG, li, 303, follows him in this there is little to be said in its favour. The word was well known in pre-Islamic days and occurs in the old poetry, and so may quite well have come direct from Middle Persian, though it is also a possibility that it may have come through the Syr. 100, 20.2

. (Madyan) مَذْ بَنْ

vii, 83; ix, 71; xi, 85, 98; xx, 42; xxii, 43; xxviii, 21, 22, 45; xxix, 35.

Midian.

The references are all to the stories of Moses and Shu'aib, and the place is clearly the Biblical 1,712, but derived through a Christian channel. (Nöldeke, *Ency. Bibl.*, iii, 3081.)

Some of the early authorities endeavoured to derive it from (LA, xvii, 289), but al-Jawālīqī, Mu'arrab, 143, is inclined to take it as a foreign borrowing.

The presumption is that it came to Arabic through the Syr. -2,50.3

مرينة (Madīna).

vii, 108, 120; ix, 102, 121; xii, 30; xv, 67; xviii, 18, 81; xxvi, 35, 53; xxvii, 49; xxviii, 14, 17, 19; xxxiii, 60; xxxvi, 19; lxiii, 8. A city.

The popular derivation among the Lexicons is that it is a form فعيلة from مكان to settle, though others considered that it was from خيلة to possess (LA, xvii, 288, 289). The great argument in favour of a derivation from مكائن beside مكن is the plu. مكائن, for, said the philologers (cf. Ibn Barī in LA), how could it have such a plu. form if the j were not part of the root?

¹ Vide Horovitz, KU, 137.

² Mingana, Syriac Influence, 95; Ahrens, Muhammad, 9.

³ See the discussion in Horovitz, KU, 138; JPN, 153, 154, where he would draw a distinction between the Madyan of the early Sūras of the Qur'ān where it means Midian, and the Madyan of later passages where it refers to the Arabian Madyan opposite the Sinai peninsula, the $Mo\delta lava$ of Ptolemy.

The truth is that it is from a root related to , but is not an Arabic formation at all, being like the Heb. ΤΙΤΙΑ, a borrowing from the Aram. ΚΠΤΙΑΙ, Syr. Αιαπ. ΚΠΤΙΑΙ means a province and then a city, and Syr. Δι. Δι. is city. From Aram. it was borrowed into Middle Persian where we find the ideogram where we ideogram where

lv, 22, 58.

Small pearls.

The word occurs only in a description of Paradise, and was early recognized as borrowed from Persia,⁴ but it is certain that it did not come directly from Iranian into Arabic.⁵

We find in Phlv.

Market in the Murvārīt, a pearl used, e.g. in the Gosht-i-Fryānō, ii, 13, in describing the crowns presented to the daughters of Spitama after death. From Middle Persian the word was borrowed widely, e.g. Gk. μαργαρίτης ?; Aram.

Syr.

Aram.

Aram. it came into Arabic. It would have come at an early date for it is used in the old poetry and was doubtless well known in the pre-Islamic period.

xi, 43.

Harbour, haven.

¹ Fraenkel, Fremdw, 280; Horovitz, KU, 137.

 $^{^{2}}$ It has this meaning in Arabic as early as the Nemāra inscription; cf. RES, i, No. 483.

 $^{^{3}}$ There is some discussion of the meaning of the word by Torrey in JAOS, xliii, 230 ff.

⁴ al-Jawālīqī, Mu'arrab, 144; as-Suyūtī, Itq, 324; Muhū, sub voc., and see Sachau's note to the Mu'arrab, p. 65.

In spite of Addai Sher, 144, and his attempted derivation from .
 West, Glossary, 213; Šūyast, Glossary, 163; cf. Horn, Grundriss, 218, n.

¹ Also μαργαρίς—-ίδος, from which comes the Arm. υπραμηθια and the European

² Fraenkel, Fremdw, 59. The Mand. אוראורא would also seem to be from the same source, vide Nöldeke, Mundart, 53; Mingana, Syriac Influence, 90; Vollers, ZDMG, 1, 611; li, 303.

With this meaning it is used only in the Noah story, though the same word occurs in vii, 186; lxxix, 42, meaning fixed time. In this lattersense it is obviously from رسا, and the philologers want to derive the مُرْسَتَى of xi, 43, from this same root.

It seems, however, that we have here a loan-word from Eth. and haven (Nöldeke, Neue Beiträge, 61; Bell, Origin, 29).

ريم (Maryam).

Occurs some thirty-four times, cf. ii, 81.

The name refers always to the mother of Jesus, though in xix, 29; iii, 31; lxvi, 12, she is confused with Miriam, the sister of Moses and Aaron (infra, p. 217).

Some of the philologers took the name to be Arabic, a form مفتدل, meaning to depart from a place. Some, however, noted it as a foreign word, and Baid. on iii, 31, goes as far as to say that it is Hebrew. Undoubtedly it does go back to the Heb. أراب أن , but the vowelling of the Arabic مناب would point to its having come from a Christian source rather than directly from the Hebrew. The Gk. Mapíaµ; Syr. كَانِكُونُ ; Eth. عراب are equally possible sources, but the probabilities are in favour of its having come from the Syriac.

There seems no evidence for the occurrence of this form in pre-Islamic times, though the form a, the name of the Coptic slave girl sent from Egypt to Muḥammad, is found in a verse of al-Ḥārith b. Ḥilliza, iii, 10 (ed. Krenkow, Beirut, 1922).

¹ There was some uncertainty over the reading in this passage, see Zam. and Tab. thereon, and LA, xix, 35, 36.

² Jawhari, sub voc., LA, xv, 152.

³ al-Jawālīqī, Mu'arrab, 140; TA, viii, 132; al-Khafāji, 183.

⁴ Mingana, Syriac Influence, 82.

⁵ See the discussion in Horovitz, KU, 138-140; JPN, 154.

 $^{^{\}rm 6}$ Ibn Hishām, 121; Usd al-Ghāba, v, 543, 544, and see Caetani, Annali, iii, 828.

lxxvi, 5, 17; lxxxiii, 27.

Tempering.

Both passages refer to the tempering of the drink of the blessed in Paradise.

The Muslim authorities take it from to mix, but Fraenkel, Fremdwörter, 172, points out that حِزَاج is not an Arabic formation. but is the Syr. Lyw potus mixtus, which later became technically used for the eucharistic cup of mixed water and wine. In fact the Syr. 211 (cf. Heb. 177); Aram. 177), while used for mixing in general, became specialized for the mixing of drinks. There can thus be little doubt that it was borrowed in pre-Islamic times as a drinking term. See

also under امشاج (infra, p. 70).

Occurs some twenty-eight times, e.g. ii, 139, 144, 145, 187, 192, etc. A place of worship.

in the technical سحد As we have already seen (infra, p. 163), the verb sense of worship has been influenced by Aramaic usage. seems not to have been a formation from this in Arabic, but to have been an independent borrowing from the North.

Nöldeke, ERE, i, 666, 667, has drawn attention to this fact of the Aramaic origin of the word. In the Nabataean inscriptions we find NTIDD not infrequently meaning "place of worship",2 as for example in an inscription from Bosra (de Vogüé), p. 1063: 77 "This is the place of מסגרא דיעבד תימו בר ולד־אל-בעל worship which Taimu, son of Walid el-Ba'al built." The Syr. 1, woo, however, seems to be a late borrowing from the Arabic, but we find X71012 in the Elephantine papyri.4

¹ Horovitz, Paradies, 11; Geyer, Zwei Gedichte, i, 87 ff.; Zimmern, Akkad.

² Cook, Glossary, 75; Duval in JA, viiie Ser., vol. xv, 482.

³ ZDMG, xxii, 263.

⁴ Cowley, Aramaic Papyri, p. 148.

In the Qur'an it is used of the fane at Quba' (ix, 109), of the Temple at Jerusalem (xvii, 1), of the Church built over the Seven Sleepers (xviii, 20), and other places of worship, so that it is clear that for Muhammad it meant any place of worship. In the same general sense it is used in the pre-Islamic poetry, and so must have come at an early date from the more settled communities in the North.

الله (Misk).

lxxxiii, 26.

Musk.

This sole occurrence is in an early Meccan description of Paradise.

The word was widely used among the Arabs in the pre-Islamic period ³ and was quite commonly recognized as a loan-word from the Persian. ⁴

The Phlv. 9 μοκ mushk seems to have come ultimately from the Skt. Ham, but it was from the Iranian, not the Indian form, that were borrowed the Arm. dall h ; Gk. μόσχος: Aram. Poin; Syr. Loos; Eth. poin. It is more likely to have come direct from Middle Persian into Arabic than through the Syriac, as Mingana, Syriac Influence, 88, claims.

Of very frequent occurrence, e.g. ii, 77, 172; ix, 60.

Poor

Note therefrom the formation in poverty, indigence, ii, 58; iii, 108.

Fraenkel, Vocab, 24, pointed out that the Arabic word is from the Syr. hough this comes itself ultimately from Akkadian. The muškēnu of the Cuneiform inscriptions was interpreted by Littmann

¹ Horovitz, KU, 140.

² Schwally, ZDMG, lii, 134; Lammens, Sanctuaires, passim; Von Kremer, Streifzüge, ix, n.

³ Siddiqi, Studien, 85; Geyer, Zwei Gedichte, i, 90 ff.; ii, 79.

⁴ al-Jawālīqī, Mu'arrab, 143; ath-Tha'ālibī, Fiqh, 318; as-Suyūtī, Itq, 324; Muzhir, i, 136; al-Khafājī, 182; LA, xii, 376.

⁵ Justi, Glossary to the Bundahesh, p. 241.
⁶ Vullers, Lex, ii, 1185.

⁷ Hübschmann, Arm. Gramm, i, 196.

⁸ Vollers, ZDMG, 1, 649, 652.

in ZA, xvii, 262 ff., as leper, but Combe, Babyloniaca, iii, 73, 74, showed that it meant the humble classes, and so poor. It passed into Heb. as אָרָסְבְּיִרָּאָ, אַרְסְבְּיִרָּאָ meaning poor, and into Aram. אַרְסְבְּיִרָּאָ Syr. אַרְסְבְּיִרָּאַ with the same meaning, and it was from Aram. that the

and Eth. ምስኪ 3 were derived.2

مَسِيح (Masīh).

iii, 40; iv, 156, 169, 170; v, 19, 76, 79; ix, 30, 31.

Messiah (ὁ Μεσσίας).

It is used only as a title of Jesus, and only in late passages when Muḥammad's knowledge of the teachings of the People of the Book is much advanced.

The Muslim authorities usually take it as an Arabic word from

to wipe (Ṭab. on iii, 20). Others said it was from مَسَحَ to smear

or anoint (Rāghib, Mufradāt, 484), others derived it from to travel (LA, iii, 431), and some, like Zam. and Baid., rejected these theories and admitted that it was a borrowed word.

Those Muslim philologers who noted it as foreign, claimed that it was Hebrew, and this has been accepted by many Western scholars, though such a derivation is extremely unlikely. Hirschfeld, Beiträge, 89, would derive it from Aram. NTUD, which is possible, though as it is used in early Arabic particularly with regard to Jesus, we are safer in holding with Fraenkel, Vocab, 24,4 that it is from Syr. especially as this is the source of the Arm. 1 huhuy 5; Eth. and 6; the Manichaean mšixa of the "köktürkisch" fragments 7; the Pazend

¹ Johns, Schweich Lectures, 1912, p. 8, would derive it from kanu "to bow down", so that originally it would mean suppliant. See, however, Zimmern, Akkad. Frendw, 47

Nöldeke, Neue Beiträge, 45. Note also the Phon. (Harris, Glossary, 120).
 Sayous, Jesus Christ d'après Mahomet (Paris, 1880), p. 21; Pautz, Offenbarung, 193. n. 3.

⁴ So Lagarde, Übersicht, 94; Margoliouth, Chrestomathia Baidawiana, 163; Cheikho, Nasrāniya, 186; Mingana, Syriac Influence, 85.

⁵ This, however, may be direct from the Greek; cf. Hübschmann, Arm. Gramm, i, 364.

⁸ Nöldeke, Neue Beiträge, 34.

⁷ Le Cog in SBAW, Berlin, 1909, p. 1204; Salemann, Manichaeische Studien, i, 97.

mashyâê; Phlv. *** (Shikand, Glossary, 258), and the Manichaean Soghdian mšyh' (Henning, Manichäisches Beichtbuch, 142).

The word was well known in both N. and S. Arabia in pre-Islamic times.¹

مِشْكَاة (Mishkāt).

xxiv, 35.

A niche in a wall.

The word was early recognized as foreign (Siddiqi, 13). as-Suyūṭī, Itq, 324, gives it as Abyssinian on the authority of Mujāhid,² and al-Jawālīqī, Mu'arrab, 135,³ and al-Kindī, Risāla, 85, both know that it is an Abyssinian borrowing. Some, of course, sought to interpret it

as an Arabic word from (LA, xix, 171, quoting Ibn Jinnī), but their difficulties with the word make it obvious that it is a loan-word.

The philologers were correct in their ascription of its origin, for it is the Eth. annual (an philo), which is an early word formed from him (cf. KDD, and quite commonly used.

، د (Mişr). ميصر

ii, 58; x, 87; xii, 21, 100; xliii, 50.

Egypt.

It occurs only in connection with the stories of Moses and Joseph. The fact that it is treated as a diptote in the Qur'an would seem to indicate that it was a foreign name, and this was recognized by some of the exegetes, as we learn from Baid, on ii, 58, who derives it from

مصراثيم, which obviously is intended to represent the Heb. مصراثيم

The Eth. $\mathfrak{PAC} = \text{Minaean } \mathfrak{Im}^{3}$ is the only form without the final ending, and so S. Arabia was doubtless the source of the Qur'anic form (but see Zimmern, Akkad. Frendw, 91).

² See also Mutaw, 41; Muzhir, i, 130, for other authorities.

4 Nöldeke, Neue Beiträge, 51; Vollers, ZDMG, li, 293.

¹ Horovitz, KU, 129, 130; Ryckmans, Nome propres, i, 19; Rossini, Glossarium, 179.

⁸ Who quotes from Ibn Qutaiba, vide Adab al-Kātib, p. 527, and al-Anbari, Kitāb al-Addād, p. 272.

⁵ Vide Ryckmans, Noms propres, i, 348; Rossini, Glossarium, 180.

مُصُوِّر (Muṣawwir).

lix, 24.

One who fashions.

It is one of the names of God, and its form is undoubtedly Arabic. Lidzbarski, SBAW, Berlin, 1916, p. 1218, however, claims that in this technical sense it is a formation from the borrowed Aram. 713,1 which frequently occurs in the Rabbinic writings as a name of God, and is also found in the Palm. inscriptions in the combination 7218 (Lidzbarski, Ephemeris, ii, 269).

، (Ma'īn).

xxiii, 52; xxxvii, 44; lvi, 18; lxvii, 30.

A fountain, or clear flowing water.

It occurs only in early and middle Meccan passages.

The philologers were uncertain whether it was a form فعيل from to flow, or connected with معن, or from عان, so called because of its clearness—cf. Zam. on xxiii, 52, and LA, xxii, 179, 298.

The word עין, for a spring of water, is of course common Semitic, but Fraenkel, Fremdw, 281, noted that the Qur'anic is the Heb. Syria, Syr. בענין $\pi\eta\gamma\dot{\eta}$, commonly used for spring or a bubbling fountain. From one of these sources, probably from the Syriac, it came into Arabic.

سَفْلادٌ (Miqlād).

xxxix, 63; xlii, 10.

Key.

Only in the plural form مَعْالِيد in the phrase "His are the keys of heaven and earth", where the use of مفاتيح in the similar phrase in vi, 59, proves that it means keys, though in these two passages many of the Commentators want it to mean خزائن storehouses.2

¹ Vide also Hirschfeld, Beiträge, 87.

² Rāghib, Mufradāt, 422, and Baid. on vi, 59.

It was early recognized as a foreign word, and said by the philologers to be of Persian origin. The Pers. Lat to which they refer it is itself a borrowing from the Gk. κλείς, κλείδα (Vullers, Lex, ii, 876), which was also borrowed into Aram. אקלידא; Syr. ואקלידא, or معكماً. In spite of Dvořák's vigorous defence of the theory that it passed directly from Persian into Arabic,² we are fairly safe in concluding that the Ar. اَقليد is from the Syr. اصدم], and the form formed therefrom on the analogy of مقلاد, etc.4

مُلْمَ (Milla).

ii, 114, 124, 129; iii, 89; iv, 124; vi, 162; vii, 86, 87; xii, 37, 38; xiv, 16; xvi, 124; xviii, 19; xxii, 77; xxxviii, 6.

Religion, sect.

It is most commonly found in the phrase ملة ابراهيم, but is used for the faith of Jews and Christians (e.g. ii, 114), and for the old heathen beliefs (e.g. xii, 37; xiv, 16).5 The Muslim authorities take it as an Arabic word but have some difficulty in explaining it.6

It has long been recognized as one of those religious terms for which Muhammad was indebted to the older religions. Sprenger held that it was an Aramaic word which the Jews brought with them to the Hijāz, and Hirschfeld, Beiträge, 44, agrees, 7 as does Torrey, Foundation, 48. The Aram. אלם. like the late Heb. אלם, means word, but could be used figuratively for the religious beliefs of a person. The Syr. 120, however, is a more likely source, for besides meaning word,

¹ al-Jawālīqī, Mu'arrab, 139; as-Suyūtī, Itq, 324; Mutaw, 46; al-Khafājī, 181.

² Fremdw, 79 ff.; Muhit, sub voc., wants to derive it directly from Greek.

³ Fraenkel, Fremdw, 15, 16; Mingana, Syriac Influence, 88.

⁴ Fraenkel, Fremdw, 16, thinks that a form with \(\sigma\) may have been known in the Aramaic from which the Arabic word was borrowed.

⁵ Rāghib, Mufradāt, 488, says that La can only be used for a religion that was proclaimed by a Prophet. Cf. LA, xiv, 154.

See Sprenger, Leben, ii, 276, n.
 In his New Researches, 16, Hirschfeld suggests that in Muhammad's mind may have been somewhat confused with מילה circumcision, so that representing the doctrine of Abraham, and מילה representing the outward sign of the Abrahamic covenant, being confused together, produced as the of Abraham. This seems, however, a little far-fetched.

 $\dot{\rho}\hat{\eta}\mu\alpha$, it is also used to translate $\lambda\dot{\rho}\gamma\rho\sigma$, and is used technically for religion. It is possible, as Horovitz, KU, 62, 63, suggests, that the meaning was also influenced by the sense of way, which may be derived from the Arabic root itself (cf. Ahrens, Christliches, 33).

There seems to be no evidence for the use of in its Qur'anic sense in the pre-Islamic period, so it may have been a borrowing of Muhammad himself, but doubtless was intelligible to his audiences who were more or less acquainted with Jews and Christians.

مَلَكُ (Malak).

Of very frequent occurrence. Cf. ii, 28.

Angel.

Angel.
It also occurs in the form غَلَاثِكَة, with the plu. عَلَاثِكَة.

The Muslim authorities are unanimous in taking it as Arabic, though they dispute among themselves whether it should be derived from To or Wi (Rāghib, Mufradāt, 19, 490; LA, xii, 274, and Tab. on ii, 28).

There can be little doubt, however, that the source of the word is the Eth. makin with its characteristic plu. makin +,3 which is the common Eth. word for αγγελος, whether in the sense of angelus or munities, and thus corresponds exactly with Heb. 7872; Phon. אראד: Syr. בובים: It is very possible, however, that Jewish influences also have been at work on the word, for Hirschfeld, Beiträge,

ملك الموت 46, points out the close correspondence of such phrases as (xxxii, 11) with המראך המות של (iii, 25) with מלכא מלך מלכיא. The word would seem to have been borrowed

¹ Nöldeke, Neue Beiträge, 25, 26; Sketches, 38; Vollers, ZDMG, li, 293, 325; Nöldeke-Schwally, i, 20, 146.

² Nöldeke-Schwally, i, 146, n., but see Horovitz, KU, 62.

³ Nöldeke, Neue Beiträge, 34; Hirschfeld, Beiträge, 45; Bell, Origin, 52; Dvořák, Fremdw, 64; Rhodokanakis, WZKM, xxv, 71; Ahrens, Muhammad, 92; Pautz, Offenbarung, 69; but see Bittner, WZKM, xv, 395.

⁴ Mingana, Syriac Influence, 85, would derive the Arabic from this Syriac form; cf. also Fischer, Glossar, 118.

⁵ So Geiger, 60; but we find this also in Eth., cf. oakh: 97.

into Arabic long before the time of Muḥammad, for the Qur'ān assumes that Arabian audiences are well acquainted with angels and their powers, and the form, indeed, occurs in the N. Arabian inscriptions.

كلك (Malik).

xii, 72, 76, etc.

A king.

With this must be taken "Lord, in the sense of Lord, 'Lord, a monarch (liv, 55), and Lord dominion, kingdom.

The primitive root to possess, with its derivatives, is common Semitic, and the Muslim savants naturally take the sense of king, kingdom, etc., to be derived from this.

Zimmern, Akkad. Fremdw, 7, however, has pointed out that this technical sense of kingship first developed in Akkadian, and then was taken over into the Hebrew, Phoenician, and Aramaic dialects, and also into S. Semitic in the Sab. 113 and Ar. It may also have been from Mesopotamia that it passed into Middle Persian as well (Frahang, Glossary, 116; Herzfeld, Paikuli, Glossary, 216).

. (Malakūt).

vi, 75; vii, 184; xxiii, 90; xxxvi, 83.

Kingdom, dominion.

The usual theory of the Muslim philologers is that it is an Arabic word from the root to possess, though they are a little hazy as to the explanation of the final ... Some of them, as we learn from as-Suyūṭī, Itq, 324, recognized that it was foreign and derived it from Nabataean.

ending is almost conclusive evidence of its being from

Sprenger, Leben, ii, 18; Eickmann, Angelologie, 12; Bell, Origin, 52.
 Huber, Journal d'un Voyage en Arabie, Paris, 1891, No. 89, 1. 13.

^{*} Rāghib, Mufradāt, 489. It is noteworthy that there was a variant reading ملكوث.

Mingana, Syriac Influence, 85, would specify a Syriac origin for the word, but it is impossible to decide, though in some respects the Aramaic Annual seems to offer closer parallels than the Syr. Local. Ahrens, Muhammad, 78, points out that Muhammad had not grasped the idea of the $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ $\tau\hat{\omega}\nu$ $\sigma\hat{\nu}\rho\alpha\nu\hat{\omega}\nu$, and treats the word as meaning rather "Herrschaft über den Himmel", i.e. some-

what in the sense of

(Manna).

ii, 54; vii, 160; xx, 82.

Manna.

The Commentators have little idea what is meant. They identify it with ترنجين, the Persian manna, or مرنج , a gum found on trees whose taste is like honey, or عسل thin bread, or عسل honey, or عسل a syrup, etc. As a rule they take it to be derived from شراب to benefit, and say that it was so called because it was sent as provision to the Children of Israel (LA, xvii, 306).

The word is used only in connection with the quails, so there can be no doubt that the word came to Muḥammad along with when he learned the Biblical story. The Hebrew word is ξ which is the source of the Gk. $\mu \acute{a} \nu \nu \alpha$ and Syr. ξ The Christian forms are

¹ Geiger, 44; Sprenger, Leben, ii, 257, n.

² So von Kremer, Ideen, 226; Sacco, Credenze, 51.

Dvořák, Fremdw, 31; Massignon, Lexique technique, 52; Horovitz, JPN, 222.
 Cf. the מלכות of the incantation texts; Montgomery, Aramaic Incantation Texts, Glossary, p. 294.

obviously much nearer to the Arabic than the Hebrew, and as we have already seen that the probabilities are that came from the Syriac, we may conclude that is from the same source, especially as the Syriac is the source of the Arm. distribute.

Apparently there is no evidence of pre-Islamic use of the word,³ though the story may well have been familiar to Muḥammad's audience.

(Munāfiqūn).

Occurs some thirty-three times in both masc. and fem. forms. Hypocrites.

Naturally the Lexicons seek to derive it from نفن with the meaning of غنن, so that the *Munāfiqūn* are those who have departed from the law (Rāghib, *Mufradāt*, 522).

The word, however, has long been recognized as a borrowing from Ethiopic. The form Γ&Φ (16.Φ) has the meaning hypocritam agere, which is has not originally in Arabic, such a form as it, e.g. in being late, if not as Nöldeke, Neue Beitrage, 48, thinks, a direct borrowing from Γ&Φ. The form ΦΓΦΦ = ἀιρετικός is of frequent occurrence in the Didascalia, and is clearly the source of there appears no trace of the word in this technical sense in the early literature.

¹ Fraenkel, Vocab, 21; Mingana, Syriac Influence, 86; Horovitz, KU, 17; JPN, 222.

² Hübschmann, Arm. Gramm, i, 310.

³ The Commentaries and Lexicons quote a verse from Al-A'shā, but as Lyall remarks in his notes to the *Mufaddaliyāt*, p. 709, it does not occur in the poem as quoted by at Tabarī, *Annales*, i, 987 ff., nor in the *Diwān*, and so is rightly judged by Horovitz, op. cit., as an interpolation based on the Qur'ān.

⁴ Wellhausen, Reste, 232; Nöldeke, Neue Beiträge, 48, 49; Ahrens, Muhammad, 65.

⁵ Dillmann, Lex, 712.

Nöldeke-Schwally, i. 88, n. 5: Ahrens, Christliches, 41.

، (Manfūsh) مَنْفُوشَ

ci. 4.

Teased or carded (as wool).

Zimmern, Akkad. Fremdw, 28, takes the Akk. napāšu, to card or tease wool, as the origin of the Aram. ODI, to tease wool, from which came the Ar. فشر . Cf. also Haupt, in Beit. Ass, v, 471, n.

منه (Minhāj). v, 52.

Pathway.

Only in a late Madinan verse where the reference is to a "rule of faith "and a "way of life", as was clearly seen by the Commentators. The philologers naturally took it to be a normal formation from

and this is possible; but Hirschfeld, Beiträge, 89, has pointed out (cf. also Horovitz, JPN, 225), that in its technical religious sense it corresponds precisely with the Rabbinic XIIII used for religious custom or way of life, and suggests that as used in the Qur'an, it is a borrowing from the Jews. Schwally, ZDMG, liii, 197-8, agrees, and we may admit that there seems at least to be Jewish influence on the use of the word.

(Muhaimin).

v. 52 : lix, 23.

That which preserves anything safe.

In v. 52, it is used of that which preserves Scripture safe from alteration, and in lix, 23, as a title of Allah, the Preserver. There is a variant reading in both passages.

The philologers take it as genuine Arabic, but as Nöldeke, Neue Beiträge, 27, points out, we can hardly get the meaning we want from the verb . Fraenkel, Vocab, 23, noted that it was a borrowing from the Aram. NICOTO or Syr. 2000.1 It is difficult to ¹ So Nöldeke, Neue Beiträge, 27; Hirschfeld, Beiträge, 87; Horovitz, JPN, 225.

decide whether it came from Jewish or Christian sources, but the parallels with Syriac are closer.¹

(Mawākhir). مُوَاخِرُ

xvi, 14; xxxv, 13.

Plu. of مَاخِرَة, that which ploughs the waves with a clashing noise, i.e. a ship.

Zimmern, Akkad. Frendw, 45, suggests that it was derived from Akk. elippu māḥirtu, a ship making its way out into a storm. If this is so it would have been an early borrowing direct from Mesopotamia.

.(Mu'tafika) مُوْ تَفِكَةُ

ix, 71; liii, 54; lxix, 9.

That which is overthrown or turned upside down.

All three passages refer to the destruction of Sodom and Gomorrah.

The Muslim authorities take it from as we see from Rāghib, Mufradāt, 18, and the word certainly is Arabic in its form. Sprenger, Leben, i, 492, however, claimed that this particular formation is due to the Rabbinic in used in the story of Sodom and Gomorrah. This theory is a little difficult, but has been accepted by Hirschfeld, Beiträge, 37, and Horovitz, KU, 13, 14; JPN, 187, and Ahrens, Christliches, 41, agree.

.(Mūsā) مۇسكى

Of very frequent occurrence, e.g. ii, 51, 57; xi, 20.

Moses.

It was very commonly recognized as a foreign name,2 the usual theory being that it was from an original form , which some say

¹ So Nöldeke, op. cit., and Mingana, Syriac Influence, 88.
² al-Jawālīqī, Mu'arrab, 135; al-Khafājī, 182; Bagh. on ii, 48, and even Rāghib, Mufradāt, 484.

means water and trees in Hebrew, and others in Coptic, this name being given to Moses because of the place from which he was taken.

It is possible that the name came direct from the Heb. TWD, or as Derenbourg in REJ, xviii, 127, suggests, through a form DD used among the Arabian Jews. It is much more likely, however, that it came to the Arabs through the Syr. Pace of the Eth. and, especially as it was from the Syr. that the Pazend Musháe, Phlv. WUF and Arm. Therefore were borrowed.

There appears to be no well-attested example of the use of the word earlier than the Qur'ān, 4 so that it may have been an importation of Muḥammad himself, though doubtless well enough known to his audience from their contacts with Jews and Christians.

مِيكَالٌ (Mīkāl).

ii. 92.

Michael.

As an angel he is mentioned with Gabriel in a passage where the Commentators claim that the two are contrasted, Gabriel as the opponent of the Jews and Michael as their protector. He thus occupies in the Qur'an the place given him in Dan. x, 13, 21, etc., as the Patron of Israel.

The early authorities were a little uncertain as to the spelling of the word, and al-Jawālīqī, 143, notes the forms ميكال ; ميكال ; ميكال ; ميكال ; ميكال ; ميكال . This would suggest that it was a foreign word, and it is given as such by Ibn Qutaiba, Adab al-Kātib, 78, and al-Jawālīqī, op. cit.

The word may have come directly from 7827, or more likely from the Syr. Lice or Lice, as it was from Syriac that the form

¹ Raghib gives the form as مشوحا.

² So Tab. on ii, 48; ath-Tha labī, Qiṣaṣ, 118, who tell us that in Coptic mu means water and sha means trees. This obviously rests on the Jewish theory given in Josephus, Antig, 11, ix, 6: τὸ γὰρ ὕδωρ μῶ οἱ Αιγύπτιοι καλοῦσιν, ὑσῆς δὲ τοὺς ἐξ ὕδατος σωθέντας, which fairly well represents the Coptic ΑυθΟΥ water and ΟΥΣΕ resoued.

³ Cf. the form NOID on a Christian incantation bowl from Nippūr (Montgomery, Aramaic Incantation Texts, p. 231).

⁴ So Horovitz, KU, 143; JPN, 156.

in the Persian Manichaean fragments from Turfan was derived.1 It is difficult to say how well the name was known in pre-Islamic times.2

Of very frequent occurrence, e.g. ii, 247; iii, 61; viii, 65.

Prophet.

Prophet.
Usually the word is taken to be from to bring news (as-Sijistānī, 312), though some thought it was from a meaning of that root to be high.3

Fraenkel, Vocab, 20, pointed out that the plu. نبيون, beside the more usual أنبياء, would suggest that the word was a foreign borrowing, and that it was taken from the older religions has been generally accepted by modern scholarship.4 Sprenger, Leben, ii, 251, would derive it from the Heb. *; and this view has commended itself to many scholars. There are serious objections to it, however, on the ground of form, and as Wright has pointed out, 6 it is the Aram. *; which by the dropping of the sign for emphatic state, gives us the form we

need. Thus there can be little doubt that i, like Eth. In. (Nöldeke, Neue Beiträge, 34), is from the Aram.,7 and probably from Jewish Aram. rather than from Syr. Low. It was seemingly known to the Arabs long before Muhammad's day,8 and occurs, probably of Mani himself, in the Manichaean fragments (Salemann, Manichaeische Studien, i, 97).

¹ Müller in SBAW, Berlin, 1904, p. 351; Salemann, Manichaeische Studien, i, 95.

² Cf. Horovitz, KU, 143, and Rhodokanakis, WZKM, xvii. 282. ³ Ibn Duraid, *Ishtiqāq*, 273; and see Fraenkel, *Fremdw*, 232, n.

⁴ Margoliouth, Schweich Lectures, 22, however, thinks that the Hebrew is to be explained from the Arabic, and Casanova, Mohammed et la Fin du Monde, 39, n., argues that is a proper derivation from Li, which is absurd, though Fischer, Glossar, 131, thinks that this root had an influence on the word. So Ahrens, Muhammad, 128.

⁵ Von Kremer, Ideen, 224; Hirschfeld, Beiträge, 42; Rudolph, Abhängigkeit, 45; Grimme, Mohammed, ii, 75, n. 2; Sacco, Credenze, 116.

Comparative Grammar, 46.

⁷ So Guidi, Della Sede, 599; Horovitz, KU, 47; JPN, 223, seems doubtful whether Heb. or Aram.

⁸ Hirschfeld, Beiträge, 42.

بوة (Nabūwwa).

iii, 73; vi, 89; xxix, 26; xlv, 15; lvii, 26.

Prophecy.

The word occurs only in late Meccan passages (but see Ahrens, Christliches, 34), and always in connection with the mention of the previous Scriptures with which the Arabs were acquainted. It is thus clearly a technical word, and though it may be a genuine develop-

ment from بي, there is some suspicion that it is a direct borrowing from the Jews.

In late Heb. TRILI is used for prophecy (cf. Neh. vi, 12, and 2 Chron. xv, 8), and in one interesting passage (2 Chron. ix, 29) it means a prophetic document. In Jewish Aram. RIRILI also means prophecy, but apparently does not have the meaning of "prophetic document", nor is the Syr. Lower so near to the Arabic as the Hebrew, which would seem to leave us with the conclusion that it was the Hebrew word which gave rise to the Arabic, or at least influenced the development of the form (Horovitz, JPN, 224).

المن (Nuḥās).

lv, 35.

Brass.

We find the word only in an early Meccan Sūra in a description of future punishment.

There was considerable uncertainty as to the reading of the word, for we find different authorities supporting نُحُسُ ; and يُحُسُ ; and were not certain whether it meant smoke or brass. The philologers also had some difficulty in finding a derivation for the word, and we learn from LA, viii, 112, that Ibn Duraid said, "it is genuinely Arabic but I know not its root."

¹ Horovitz, KU, 73, says it does, and refers to Bacher's Die exegetische Terminologie der jüdischen Traditionsliteratur, ii, 123, but Bacher gives this meaning of "prophetischer Abschnitt" only for המוכול.

² Vide Zam. on the passage.

It is, as Fraenkel, Frendw, 152, pointed out, a borrowing, and means brass. In Heb. [12] and [12] occur not infrequently meaning copper or bronze, and [12] with a similar meaning occurs in the Phon. inscriptions. So the Aram. [12] of the Targums 2; Syr. [2], and Palmy. [2] are commonly used, and likewise the Eth. Ghh aes, cuprum, which one would judge from Dillmann, Lex, 633, to be a late word, but which occurs in the old Eth. inscriptions. It is possible also that the old Egyptian this. t (for copper), which is apparently a loan-word in Egyptian, may be of the same origin.

Apparently the word has no origin in Semitic, 6 and so one may judge that it is a borrowing from the pre-Semitic stratum of language. The Arabic word may thus have come directly from this source, but in view of the difficulties the philologers had with the word, we should judge that it was rather a borrowing from the Aramaic.

ر. نذر (Nadhr).

ii, 273 ; lxxvi, 7 ; plu. ندور xxii, 30.

A vow.

With this is to be taken the denominative verb نَذُرَ ii, 273; iii, 31; xix, 27.

This group of words has nothing to do with the forms of it to warn, so commonly used in the Qur'an, and which are genuine Arabic.

In the sense of vow it is a borrowing from the Judæo-Christian circle 7; cf. Heb. 771; Phon. 771; Syr. 3; all from a root 771 which is a parallel form to 771, to dedicate, consecrate (cf. Akk. nazāru, curse), and Sab.) 14 (Hommel, Südarab. Chrest, 128).8 It must have been an early borrowing.

¹ Lidzbarski, Handbuch, 322; Harris, Glossary, 123.

² And the ZnJ of the Elephantine papyri (Cowley, Aramaic Papyri, p. 299).

³ Cf. de Vogüé, Inscriptions, No. xi, l. 4, and in the Fiscal inscription, ZDMG, xlii, 383; cf. also ZnJ in the Nērab inscription in Lidzbarski, Handbuch, 445.

⁴ D. H. Müller, Epigraphische Denkmäler aus Abessinien, 1894, p. 52.

⁵ W. M. Müller, Asien und Europa, 1893, p. 127. See Erman-Grapow, v, 396.

⁶ Levy, Wörterbuch, iii, 374, suggests a derivation from خسن to be hard, but this is hardly likely.

⁷ Ahrens, Christliches, 34.

⁸ See also Rossini, Glossarium, 184.

بر منت (Nuskha).

vii, 153.

A copy, or exemplar.

The word occurs only in a late Sūra in reference to the Tables of Stone given to Moses, but the verb formed from it, is used in an earlier passage, xlv, 28, though again the reference is to a heavenly book.

The Muslim authorities take the word as a form in the meaning of in the sense to copy, and some (cf. LA, iv, 28) would make copy the primitive meaning of the root. A comparison with the cognate languages, however, shows that copy is a secondary meaning of the root, cf. Akk. nushu = extract, and Syr. to copy, beside Akk. nasāhu, Heb. Tol; O.Aram. Tol and the Targumic Tol, where the original sense is clearly to remove, tear away (evellere), which original meaning is found in the Qur'ān in ii, 100; xxii, 51, where the word is used, as Hirschfeld, Beiträge, 36, points out, precisely as Tol is in Deut. xxviii, 63; Ezr. vi, 11.

Hoffmann, ZDMG, xxxii, 760, suggested that the Arabic word was from Aram. KTOII, but this is used only in late Rabbinic writings and gained the technical sense of "variant reading", e.g. KTOII K. Again in Syr. the only form is lood, which is also late (PSm, 2400), and as Lagarde, GA, 196, points out, comes from the Iranian, where Phlv. 920), nash 2; Av. (ucket means a book of the Avesta. The Iranian word, however, as Spiegel showed in his Studien über das Zendavesta, cannot be explained from Indo-European material, and like the Arm. Lf2 4 is in all probability an ancient borrowing from some Semitic source in Mesopotamia.

It is, of course, possible that it came to Arabic also from Mesopotamia, but we find And in a Nabataean inscription from

¹ Also Vollers, ZDMG, 1, 649.

² PPGl, 165, 166; Šāyast, Glossary, 163; West, Glossary, 243; Haug, Parsis, 181.

³ ZDMG, ix, 191, and JA for 1846.

⁴ Hübschmann, Arm. Gramm, i, 204, however, compares Lh2 with the Syr. Lal, though deriving both from an Iranian original. See Lagarde, GA, 66, and Zimmern, Akkad. Fremdw, 13, who relates it to the Akk. nīšu. Arm. Lπιμμω, however, is a late borrowing from Arabic; see ZDMG, xlvi, 264.

N. Arabia of A.D. 31,1 where it has precisely this meaning of *copy* which we find for the Akk. *nushu*, and it was doubtless from this technical use of the word in N. Arabia that the word came into use in Arabia (Zimmern, *Akkad. Fremdw*, 29).

ii, 59, 105, 107, 114, 129, 134; iii, 60; v, 17, 21, 56, 73, 85; ix, 30; xxii, 17.

Christians.

This name occurs only in Madinan passages, and except for iii, 50, only in the plu. form.

It is taken by the Muslim authorities as a genuine Arabic formation from أصرة, derived either from the name of the village أصرة, which was the native village of Jesus, or from أنصار helpers, the name of the Disciples (cf. Sūra, iii, 45).3

Sūra, v, 85, would seem conclusive evidence that the word was in use in pre-Islamic times, and indeed the word occurs not uncommonly in the early poetry. The question of the origin of the name, however, is exceedingly difficult to solve.

¹ CIS, ii, 209, l. 9; Lidzbarski, Handbuch, 453; Euting, Nab. Inschr., No. 12; Cook, Glossary, 82, and cf. Horovitz, JPN, 224.

² Yāqūt, Mu'jam, iv, 729; Rāghib, Mufradāt, 514; ath-Tha'labī, Qiṣaṣ, 272.
³ The Commentaries on ii, 59. See Hirschfeld, Beiträge, 17, and Sprenger, Leben, ii, 533.

⁴ Krauss in JE, ix, 194.

⁵ Lidzbarski, Mandäische Liturgien, xvi ff.; Brandt, ERE, viii, 384.

Lidzbarski, ZS, i, 233; Nöldeke, ZA, xxxiii, 74, says: "aber wie die Mandäer zu dem Namen Nasoraye gekommen sind, bleibt doch dunkel." Pallis, Mandaean Studies, 1926, p. 161, suggests that the Mand. X*NTIXNJ is simply the Arabic بأصارى, which name was assumed by the Mandaeans in Islamic times to escape Muslim persecution, and this is very likely the truth.

also represents the $Na\sigma\alpha\rho\hat{a}ioi$ of Epiphanius and Jerome,¹ who were a Judæo-Christian sect related to the Elkesites, and the name may have come to the Arabs from this source.²

The most probable origin, however, is the Syr. which represents the Nαζωραιοι of Acts xxiv, 5, and was a commonly used designation of Christians who lived under Persian suzerainty. As it was from this area that the old Arm. Σωδρωμβ was borrowed, 4

the case is very strong for the Ar. in having come from the same source.

(Namāriq).

lxxxviii, 15.

Cushions.

Only in an early Sūra in a description of the delights of Paradise. al-Kindī, *Risāla*, 85, noted it as a loan-word from Persian, though it is not given as such by al-Jawālīqī or as-Suyūtī. It occurs not infrequently in the early poetry for the cushion on a camel's back, and must have been an early borrowing.

Lagarde, Symmicta, i, 60,6 pointed out that it is from the Iranian name meaning soft. In the old Iranian we find nameā,7 which gives Av. אבעם namea (Bartholomae, AIW, 1042, cf. Skt. אבעם namea (West, Glossary, 240; Salemann, Manichaeische Studien, i, 101), and from some Middle Persian form name + the suffix ? ak, it passed both into Aram. אבעם and Ar. בעני was then formed.

¹ Epiphanius, Panarion, xxix, and Jerome, Comment. on Matt. xii.

Bell, Origin, 149; Margoliouth, ERE, x, 540, thinks it was Heb.
 Horovitz, KU, 145, 146. See also Mingana, Syriac Influence, 96; Fischer,

Glossar, 135.

4 Hübschmann, ZDMG, xlvi, 245; Arm. Gramm., i, 312.

⁵ See also Sprenger, Leben, ii, 504, n.

⁶ Followed by Fraenkel, Vocab, 8.

⁷ This form occurs in nemr in the Zaza dialect to-day (Horn, Grundriss, No. 1028).

بر مرد (Nūḥ).

Occurs some fifty-three times, e.g. iii, 30; iv, 161; xi, 34.

Noah.

Some of the Muslim authorities would derive the name from to wail, though as al-Jawālīqī, Mu'arrab, 144, shows, it was commonly recognized as of non-Arabic origin.2

The story of Noah was well known in pre-Islamic days, and was often referred to by the poets, though as a personal name it apparently was not used among the Arabs before Islam.3

The form of the Ar. is in favour of its having come from the Syr. Low rather than directly from the Heb. 71.4

ر بر نون (Nūn).

xxi. 87.

Fish.

risn. Only in the title ذو النون given to Jonah, so that it is the equivalent

of صاحب الحوت in lxviii, 48, whence came the theory

(Rāghib, Mufradāt, 531; LA, xvii, 320).

It is a N. Semitic word, cf. Akk. nunu; Aram. איים ; Syr. בולן; Syr. בולן and Phon. and late Heb. 711. Guidi, Della Sede, 591, recognized that it was a loan-word in Arabic, and there can be little doubt that it was from the Syriac that it entered Arabic, though as the word is used in the early poetry it must have been an early borrowing.5

ii. 96.

Hārūt and Mārūt are the two fallen angels at Babylon who teach men Magic.

- Vide Goldziher, ZDMG, xxiv, 209.
- ² Vide also Jawhari, s.v. ال ط.
- ³ Horovitz, KU, 146.
- Margoliouth, ERE, x, 540; Mingana, Syriac Influence, 82.
- ⁵ It possibly occurs as a proper name in the Safaite inscriptions; cf. Ryckmans, Noms propres, i, 138.

The philologers recognized the names as non-Arabic, as is clear from al-Jawālīgi, Mu'arrab, 140.1

Lagarde, GA, 15 and 169, identified them with the Haurvatāt and Ameretat of the Avesta,2 who were known in later Persia as Khurdad and Murdad, and from being nature spirits became names of archangels and were revered by the ancient Armenians as gods.

This identification has been generally accepted,4 though Nestle, ZDMG, lv, 692, wants to compare them with Khillit and Millit, and Halévy, JA, ixe ser., vol. xix, 148 ff., claims that Märūt is the $A\rho\mu\alpha\rho\sigma$ of Enoch vi, 7, which he thinks in the original text may have read הרות. This, however, is unlikely in itself and is practically put out of the question by the fact that the better reading in that passage of Enoch is $\Phi \alpha \rho \mu \alpha \rho \dot{o} s$. It is curious, however, that in the Slavonic Enoch (xxxiii, 11, B), we find appearing the two angel names Orioch and Marioch.6

Margoliouth, ERE, viii, 252, thought that the form of the names pointed to an Aramaic origin and would look on them as Aramaic personifications of mischief and rebellion, and Wensinck, EI, ii, 273, notes that 120:00 is a common Syriac word for power or dominion, so it may be that there has been Aramaic influence on the transmission of the names to Muhammad.

بر بر (Hārūn). هر وز

Occurs some twenty times, e.g. ii, 249; iv, 161; xxxvii, 114. Aaron.

¹ Vide Sachau's notes, p. 63, and al-Khafājī, 183.

3 On this form of the name see Marquart, Untersuchungen zur Geschichte von Eran, ii, 214, n. 6.

harōt, and 1914 amurt, which he would derive from O.Pers. haruvatāh and amrtatāh. See Herzfeld, Paikuli, Glossary, 144.

See Littmann, op. cit., 83; Horovitz, KU, 147; JPN, 164, 165.

² It had been earlier recognized; cf. Boetticher, Horae aramaicae, Berlin, 1847, p. 9, and Littmann says that Andreas independently of Lagarde had come to the same conclusion. On the spirits see Darmesteter, Haurvatad et Ameretad, 1875.

⁴ Littmann in Andreas Festschrift, 84; Tisdall, Sources, 99; Rudolph, Abhängigkeit, 67, 75; Fr. Müller, in WZKM, viii, 278. Marquart, Untersuchungen zur Geschichte von Eran, Philol. Suppl. x, i, 1905, p. 214, n. 6, suggests Phlv.

 $^{^5}$ Burton, Nights, x, 130, claimed these as Zoroastrian, but Bergmann, MGWJ, xlvi, 531, compared them with the Talmudic חילק ובילק. Horovitz, KU, 148, rightly insists that they could have had no influence on the Qur'anic forms.

It always refers to the O.T. Aaron, though in xix, 29, where Muḥammad makes his well-known confusion between Miriam the sister of Moses and Mary the mother of Jesus, the exegetes endeavour to show that some other Aaron is meant.

The name was commonly recognized as foreign (LA, xvii, 326; al-Jawālīqī, Mu'arrab, 151; TA, ix, 367), but its origin is not at once apparent. The Hebrew form is אַרַרוּבּא, which by interchange of

suggested. This interchange, however, is not necessary to explain it, for in the Christian-Palestinian dialect we find that the usual cool has become cool by dropping the lightly pronounced initial 1,2 and it was doubtless from this source that the word came into Arabic. It seems to have been known and used by the Arabs long before Islam.

(Hāmān) هـَامَـانُ

xxviii, 5, 7, 38; xxix, 38; xl, 25, 38.

Haman.

In the Qur'an, instead of being concerned in the story of Esther, he figures as a dignitary at the court of Pharach in Egypt during the time of Moses.

Many of the early authorities recognized it as a foreign name (al-Jawāliqī, Mu'arrab, 153; al-Khafājī, 207). There was an attempt by some of the exegetes to make out that this هنامان was a different person from the Haman of the Esther story, whom they call هيمون.

as Geiger, 156, notes. There is no doubt, however, that by is meant the 1277 of Esth. iii, and we may find the source of the confusion in xxix, 38; xl, 25, where he is associated with Korah, for in Rabbinic legends Haman and Korah were bracketed together.

The probabilities are that the word came to the Arabs from Jewish sources.

Sycz, Eigennamen, 43; but see Horovitz, JPN, 161.

² Schulthess, Lex, 3, and cf. the Palestinian Syriac Lectionary, p. 51.

² Horovitz, KU, 149; JPN, 162.

Sycz, Eigennamen, 41; Horovitz, KU, 149; Eisenberg, EI, ii, 245.

رية (*Hāwiya*). ci, 6.

The verse is early Meccan, and $H\bar{a}wiya$ is apparently one of the names of Hell.

The passage reads: "and as for him whose balances are light— $H\bar{a}wiya$ is his mother. And who shall teach you what that is? It is a raging fire."

The common explanation is that is is is but this obviously depends on the ideal at the end of the verse, and makes the ideal at the end of the verse, and makes the in this passage in this passage in the ideal at it is in this passage means skull and that is in the participle of at of all, the verse meaning that he was to be cast into the abyss (Zam. and ar-Rāzī in loc.). Others, however, insisted that if must have its natural sense of mother, and is must mean childless, as in the old poetry at means "his mother is bereft of him" (Tab. and LA, xx, 250).

Sprenger, Leben, ii, 503, claims that this latter was the only natural explanation of the word, and Fischer in the Nöldeke Festschrift, i, 33 ff., makes an elaborate defence of it. If this is correct, then the two later clauses are meaningless, and Fischer takes them as a later interpolation by someone who had no clue to the meaning. This is a tempting solution, but a little difficult, as the concluding clauses are quite characteristic, and as Torrey points out (Browne Festschrift, 467), the curious lengthened form of the pron. in which is paralleled by such forms as and a later interpolator.

¹ The usual way out is to make مأواه mean مأواه; cf. Shaikh Zade's super-commentary to Baid. in loc.

² BDB, 217, equate هارية meaning pit of hell with الله a chasm; ef. Syr. كارة a gulf or chasm.

³ His arguments have been accepted by Goldziher, Vorlesungen, 33, and Casanova, Mohammed et la Fin du Monde, 153.

⁴ He thinks that the ار حاوية was borrowed from lxxxviii, 4.

Torrey's own suggestion is that it is the Heb. The disaster, occurring in Is. xlvii, 11, and Ez. vii, 26. Torrey thinks that this word would have been very frequently on the lips of the Jews whom Muhammad met, "every educated Jew had it at his tongue's end. The whole splendid passage in Isaiah may well have been recited to Muhammad many times, with appropriate paraphrase or comment in his own tongue, for his edification. The few hell-fire passages in the Hebrew Scriptures must have been of especial interest to him, and it would be strange if some teacher had not been found to gratify him in this respect"—p. 471.

There are objections, however, to this theory. Neither of the O.T. passages mentioned above, though they do prophesy destruction, can strictly be called "hell-fire" passages, and the word neither in the Bible nor in the Rabbinic writings seems to have any connection with "hell-fire", as the Qur'an certainly thinks it has, if we are to admit the authenticity of the whole passage. Moreover this Sūra is very early, much earlier than the time when he had much contact with the Jews, even if we could admit that the word was as constantly on Jewish lips as Torrey supposes. It would seem rather to have been one of those strange words picked up by Muhammad in his contact with foreigners in Mecca in his early years, and thus more likely of Christian than of Jewish origin. One might venture a suggestion that it is connected with the Eth. how, which in the form how means the fiery redglow of the evening sky (cf. Matt. xvi, 2), and as how means fire or

burning coal. This at least gives us the connection with in, and the change of guttural is not difficult in Ethiopic where such changes are common.

(Wathn). وَثَنْ

xxii, 31; xxix, 16, 24.

An idol.

Used only in the plu. اُوثان, and only in fairly late passages.

The word 180 occurs in the S. Arabian inscriptions,² and as this corresponds with the Eth. ω_{\uparrow} , (plu. λ_{\downarrow}) meaning idol,

¹ Mainz in Der Islam, xxiii, 300, suggests (وكاهديد) المارين الماري

² JA, viic ser., vol. xix, p. 374; Rossini, Glossarium, 142.

³ Cheikho, Naṣrāniya, 206, wrongly gives this as Oh?.

we may agree with Fraenkel, *Freedw*, 273, that the word came from S. Arabia. Margoliouth, *ERE*, vi, 249, however, thinks that it is perhaps connected with the Heb. 707 old, which may have been used as a term of abuse.

وَرْدَةٌ (Warda).

lv, 37.

Rose.

The passage is eschatological and except means rose-red, referring to the colour of the sky, a meaning derived, of course, from the original sense of rose.

It was very commonly recognized that it was a loan-word, though it is curious that the philologers make no suggestion as to its origin, for it is obviously a borrowing from Persia. The primitive Indo-European root *urdho means a spiny tree, from which comes the Gk. $\dot{\rho}\dot{\rho}\dot{\rho}\dot{\delta}o\nu = F\rho\dot{\rho}\dot{\delta}o\nu$, and the Av. $\dot{\rho}\dot{\rho}\dot{\delta}o\nu = F\rho\dot{\delta}o\nu$, whence Arm. $\dot{\rho}\dot{\delta}o\nu = F\rho\dot{\delta}o\nu$, and the Iranian it was borrowed into Semitic, where we find Aram. Syr. 1990, and from the Aram., as Fraenkel, Vocab, 11, noted, it passed into Arabic. As a proper name $\dot{O}\dot{\nu}\dot{\alpha}\rho\dot{\delta}\eta$ s is found in the N. Arabian inscriptions.

. (Wazīr) وَزيرِ

xx, 30; xxv, 37.

A minister, counsellor.

Both passages refer to Aaron being given to Moses as his Wazīr, where the reference is obviously to Ex. iv. 16.

4 Cf. Telegdi in JA, ccxxvi (1935), p. 241.

⁵ Cf. also the Mand. Noldeke, Mand. Gramm., 56, and cf. Zimmern, Akkad. Fremdw., 55, for an even earlier borrowing.

⁶ Wuthnow, Die semitischen Menschennamen in griechischen Inschriften und Papyri des vorderen Orients, 1930, p. 92; Ryckmans, Noms propres, i, 81.

as-Suyūtī, Itq, 325; Muzhir, i, 137; al-Jawālīqī, Mu'arrab, 151; TA, ii, 531.
 Hübschmann, Arm. Gramm, i, 244. So Sogd. wrd (Henning, Manichäisches Beichtbuch, 1937, p. 137) and Parthian w'r (Henning, BSOS, ix, 88).

² Though some suspect the Phlv. form of being a reborrowing from Semitic, vide Horn, Grundriss, 207; Frahang, Glossary, 77. Mod. Pers. borrowed back of from Arabic in Islamic times.

The usual explanation of the word is that it is a form فيل from to bear or carry, and thus means one who carries the burdens of the Prince (cf. Rāghib, Mufradāt, 542). Lagarde, Übersicht, 177, n., however, pointed out that it is an Iranian word, and in his Arm. Stud, § 2155, he derives it from the Phlv. من الأناف المناف ا

The borrowing was doubtless direct from the Middle Persian, for the Syr. פובן seems to be late and a borrowing from Arabic (PSm, 1061).

xviii, 93; xxi, 96.

Gog and Magog.

Both passages are reflections of Syriac legends concerning Alexander the Great.

It was recognized very commonly that the names were non-Arabic (cf. al-Jawālīqī, Mu'arrab, 140, 156; al-Khafājī, 215; LA, iii, 28), and there was some doubt as to whether they should be read with Hamza or without.

The names were apparently well known in pre-Islamic Arabia, and we find references to them in the early poetry, where the statements about them would indicate that knowledge of them came to Arabia

¹ West, Glossary, 237. It was a fairly common word, and enters into a number of compounds; cf. Nyberg, Glossar, 242.

² Bartholomae, AIW, 1438; Reichelt, Awestisches Elementarbuch. 490.

³ Hübschmann, Arm. Gramm, i, 248; Spiegel, Huzvāresh Grammatik, Wien, 1856, p. 188.

⁴ Vullers, Lex, ii, 1411.

⁵ Vullers, Lex, ii, 1000; Horn, Grundriss, 242; Hübschmann, Pers. Studien, 94.

from Christian eschatological writings.¹ The names, of course, were originally Heb. MJ and MMD, which in Syr. are way and way. In the Syriac Alexander legend way is generally spelled way. which is a variant reading of the word in the Qur'an (Nöldeke, Qorans, 270). The Mandaean demons Hag and Mag, which Horovitz, JPN, 163, quotes, are more likely to be derived from the Qur'an than the Qur'anic names from them.³

lv, 58.

Ruby.

It was very generally recognized as a loan-word from Persian.⁴ Some Western scholars such as Freytag ⁵ have accepted this at face value, but the matter is not so simple, for the Modern Pers. is

from the Arabic (Vullers, Lex, ii, 1507), and the alternative form עו בייבון, like the Arm. און בייבון, is from the Syr. בייבון.

The ultimate source of the word is the Gk. υάκινθος, used as a flower name as early as the Iliad, and which passed into the Semitic languages, cf. Aram. ¹¹⁰ Syr. ¹ Syr. ¹ Aram, and into Arm, as σωμβίο. It was from Syr. ¹ Laca that the word passed into Eth, as \$177. ¹⁰ and with dropping of the weak ¹ into Arabic. ¹¹

It occurs in the old poetry (cf. Geyer, Zwei Gedichte, i, 119), and thus must have been an early borrowing.

¹ Nöldeke, Alexanderroman, passim; Mingana, Syriac Influence, 95; Geiger, 74, however, would derive the names from Rabbinic legend. See Horovitz, KU, 150.

Cf. Budge's edition of the metrical discourse of Jacob of Serug in ZA, vi, 357 ff.
 See on them Lidzbarski, Ginza, p. 154; Brandt, Mandäische Schriften, p. 144.

⁴ al-Jawāliqi, *Mu'arrab*, 156; ath-Tha'ālibī, *Fiqh*, 317; as-Suyūṭī, *Itq*, 325; *Mutaw*, 47, 48; al-Khafājī, 216; *TA*, i, 598.

⁵ Lexicon, sub voc.

⁶ Nöldeke in Bessenberger's Beiträge, iv, 63; Brockelmann, ZDMG, xlvii, 7.

⁷ II, xiv, 348. Boissacq, 996, points out that the word is pre-Hellenic.

⁸ For other forms see Krauss, Griechische Lehnwörter, ii, 212.

⁹ Hübschmann, Arm. Gramm. i, 366.

Nöldeke, Neue Beiträge, 40.

¹¹ Fraenkel, Vocab, 6; Fremdw, 61; Mingana, Syriac Influence, 90; Vollers, ZDMG, li, 305. Note also Parthian y'kund (Henning, BSOS, ix, 89).

(Yaḥyā) يَحْيَى

iii, 34; vi, 85; xix, 7, 13; xxi, 90.

John the Baptist.

Usually the Muslim authorities derive the name from the Arabic verb of similar form, and say that John was so called because of his quickening virtue, either in quickening the barrenness of his mother, or in quickening the faith of his people.¹ Some felt that they were committed to an Arabic origin of the name by Sūra xix, 8—أَنْ نَحْنَا لُهُ اللهُ عَلَى اللهُ عَ

مرن قَبْلُ سَمِيّ , which, however, as Marracci pointed out, is merely a misunderstanding of Lk. i, 61, and there were some (e.g. Baid. on iii, 34, and xix, 8) who knew and admitted that it was a foreign name.

We may be sure that the name came into Arabic from some Christian or Christianized source.

Sprenger, Leben, ii, 335, thought that perhaps it might have come from the Sābians, for in the Mandaean books we find the name in the form **178* (Lidzbarski, Johannesbuch, ii, 73), but the probability is that this form is due to Islamic influence.

A more subtle theory is that it is a misreading for which would be derived from the Syr. ... The primitive script had no vowel points, and in its favour, and might be accepted were it not for the fact that we have epigraphical evidence from N. Arabia that in pre-Islamic times Christians in that area were using a form %77, probably derived from the Syriac. Jaussen and Savignac found this

¹ Tab. on iii, 34, and ath-Tha labi, Qisas, 262.

² Refutationes, 435. So Sayous, 27, n.; Palmer, Qoran, ii, 27, n.; Pautz, Offenbarung, 254.

³ So al-Khafājī, 215; al-'Ukbarī, *Imlā*', i, 88. Zam. halts between two opinions.

⁴ Nöldeke, ZA, xxx, 159.

⁵ Nöldeke noted that און, from which בסגב was formed, can occur in a hypochoristic form און, and as a matter of fact יווואי occur in late Jewish names, and Fraenkel, WZKM, iv, 337, and Grimme, Mohammed, ii, 96, n. 8, have thought that בב could be derived from this. Barth, Der Islam, vi, 126, n., and Mingana, Syriac Influence, 84, have rightly insisted, however, that the name is of Christian not Jewish origin.

⁶ Barth, op. cit.; Casanova, JA, 1924, p. 357; Margoliouth, ERE, x, 547; Cheikho, Nasrāniya, 189; Torrey, Foundation, pp. 50, 51.

⁷ But see Lidzbarski, Johannesbuch, ii, 73, and Rhodokanakis, WZKM, xvii, 283.

form Nn in a graffito at Al-'Alā,¹ and it is possibly found again in another inscription from the same area.² It would thus seem that Muḥammad was using a form of the name already naturalized among the northern Arabs, though there appears to be no trace of the name in the early literature.

بَمْ قُوبُ (
$$Ya'q\bar{u}b$$
).

ii, 126–134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38, 68; xix, 6, 50; xxi, 72; xxix, 26; xxxviii, 45.

Jacob.

He is never mentioned save in connection with some other member of the Patriarchal group.

There were some who considered it as Arabic derived from but in general it was recognized as a foreign word, cf. al-Jawālīqī, 155; Zam. on xix, 57; Baid. on ii, 29; as-Suyūṭī, *Muzhir*, i, 138, 140; al-Khafājī, 215. Apparently it was known among the Arabs in pre-Islamic days.³

It may have come from the Heb. $\Box PP$, though the fact that Muḥammad has got his relationship somewhat mixed a might argue that he got the name from Christian sources, probably from the Syr. $\Box \Box \Box$, which was the source of the name in the Manichaean fragments (Salemann, Manichaeische Studien, i, 86).

lxxi, 23.

Yaghuth.

It is said to have been an idol in the form of a lion, worshipped among the people of Jurash and the Banu Madhhij.⁶ It would thus

¹ Mission archéologique, ii, 228. For the form און see Euting, Sin. Inschr., No. 585; CIS, ii, 1026.

² Lidzbarski, *Ephemeris*, iii, 296, and cf. Horovitz, *KU*, 151, for an inscription from Harrān. It is possible that a Jewish form ''''' occurs in the Elephantine papyri (cf. Cowley, *Aramaic Papyri*, No. 81, 1. 28), but the reading is not sure.

³ Cheikho, Nasrāniya, 234; Horovitz, KU, 153. Horovitz plays with the idea that it may have been a genuine old Arab name. Cf. JPN, 152.

⁴ xi, 74, on which see Hurgronje, Verspreide Geschriften, i, 24.

⁵ Mingana, Syriac Influence, 82.

⁶ Ibn al-Kalbi, Kitāb al-Aṣnām, p. 10; Wellhausen, Reste, 19 ff.; Ryckmans, Noms propres, i, 16.

The name would seem to mean helper (Yāqūt, Mu'jam, iv, 1022), and the S. Arabian \$01 means to help (cf. Ar. שׁוֹשׁבׁ; Heb. שׁוֹשׁ; Rossini, Glossarium, 215).

xxxvii, 146.

A gourd.

The word occurs in the Jonah story for the gourd tree which Allah caused to grow up over the Prophet. The reference is obviously to the Biblical story in Jonah iv, 6-11, and قطين seems to be an attempt to reproduce the مقطين of the Hebrew story. The word was apparently heard during an oral recitation of the story, and then reproduced from memory in this garbled form.

. (Yaqīn) يَقِينَ

iv, 156; xv, 99; xxvii, 22; lvi, 95; lxix, 51; lxxiv, 48; cii, 5, 7. Certain.

أَيْقن does not occur in the Qur'an, but we find يَقِنَ The simple verb

ii, 3; v, 55, etc.; مِسْتَيقَنِ xxvii, 14; lxxiv, 31, and the participles موقر، and مستَيقَنِ and مستَيقَنِ

At first sight it seems clearly to be a borrowing, for there is no Semitic $\sqrt{3}$, and yet we find both and the verbal forms therefrom used in the oldest poetry, so it must have come into the language

¹ D. H. Müller, Epigraphische Denkmäler aus Arabien, p. 19; Littmann, Entzifferung, 27, 32. It is possible that we have a parallel to the name in the Edomitish proper name מוֹלִינוֹ in Gen. xxxvi, 18.

² Dussaud et Macler, Voyage archéol. au Safā, p. 77; Wuthnow, Die semitischen Menschennamen, p. 56.

Ryckmans, Noms propres, i, 174; Hess, Entzifferung, Nos. 46, 67.
 So Torrey, Foundation, 52.

at an early date. The prevalent theory is that it is derived from Gk. εἰκών through the Aramaic.¹ εἰκών means image, likeness, similitude, and from εἰκόνα were borrowed the Aram. \$117²; Syr. μοα meaning image, picture. From μοα was formed a verb to depict, describe, whence μοα and μια mean characteristic. From some dialectal form of μοα the word must have passed into Arabic.

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رُمُ (Yamm).
vii, 132; xx, 39, 81, 97; xxviii, 6, 40; li, 40.
Sea. flood. river.
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It is used only in the Moses story, and refers sometimes to the Nile, sometimes to the sea. It was early recognized as foreign (Siddiqi, Studien, 13),3 though the early authorities were uncertain of its origin. al-Jawālīqī, Mu'arrab, 156, says it is Syriac, which was also the opinion of Ibn Qutaiba,4 according to as-Suyūṭī, Itq, 326. as-Suyūṭī, however, also tells us that Ibn al-Jawzī said it was Hebrew and Shaidala that it was Coptic.5

It apparently came to Arabic from Syriac Loa, as Fraenkel, Vocab, 21, saw, 6 though it may possibly have come into Arabic from some primitive non-Semitic source. The word clearly is not Semitic, for Heb. \square_{i}^{+} ; Phon. \square_{i}^{+} ; Aram. \square_{i}^{+} ; and Ras Shamra \square_{i}^{+} cannot be explained from Semitic material, and the word is a loan-word in Egyptian jm; Coptic 12.8, 10.8, or \$\infty\$10.8, and in Akk. jamu. As the word occurs in the old poetry and was an early borrowing we cannot be absolutely sure that it was not primitive, having come into Arabic, as into the other Semitic languages, from some autochthonous source.

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بهُود (Yahūd).
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ii, 107, 114; iii, 60; v, 21, 56, 69, 85; ix, 30.

The Jews.

¹ Fraenkel, Fremdw, 273; Vollers, ZDMG, 1, 617; li, 305, who depend, however, on a suggestion of Nöldeke.

² Beside the much more common איקונין from εἰκόνιον.

⁸ Cf. as-Suyüti, Muzhir, i, 130, and LA, xvi, 134.

⁴ Adab al-Kātib, 527.

⁵ Mutaw, 55, 57.

⁶ So Fraenkel, Fremdw, 231, quoting Nöldeke, and cf. Guidi, Delle Sede, 573.

We also find the form هو د in ii, 105, 129, 134, and the denominative verb ها, ii, 59; iv, 48, etc.

The philologers recognized it as a foreign word, though they were uncertain whether to derive it from Hebrew or Persian. It is curious that anyone should have sought for a Persian origin, and yet Addai Sher, 158, accepts the theory, claiming that هُوْد اً إِيهُو دُهُ اللهُ لَا اللهُ الل

Hirschfeld, New Researches, 27, thinks that Muḥammad's use of the verb shows that he got the word from Jewish Aramaic sources, and not understanding it perfectly, gave it an Arabic etymology by connecting it with the root of to repent, which is the reason for the form beside specific in the fatal objection to this theory, however, is that we find the form in the old poetry, so that it would have been well known in Arabia before Muḥammad's day. Horovitz points out that in the Qur'an specific always means the Jews of Muḥammad's day, the Jews of antiquity being referred to as Banū Isrāīl.

The word >\forall \cap \cong \

¹ al-Jawālīqī, Mu'arrab, 157; as-Suyūţī, Itq, 326; al-Khafājī, 216.

² as-Suyūţī, Mutaw, 47.

³ Salemann, Manichaeische Studien, i, 87, and the Paz. Zuhud in Shikand, Glossary. Cf. also Henning, Manichaica, iii, 66.

⁴ So also p. 104; Beiträge, 15 ff.; Pautz, Offenbarung, 121; Grünbaum, ZDMG, xl, 285; Horovitz, KU, 154; Geiger, 113.

Imru'l-Qais, xl, 7 (Ahlwardt, Divans, p. 141), and see Margoliouth, Schweich
 Lectures, 79.
 See Ryckmans, Noms propres, i, 231, 299.

ر بو سف (Yūsuf).

Occurs twenty-two times in Süra xii, elsewhere only in vi, 84, and xl, 36.

Joseph.

The early authorities differed as to whether it was an Arabic word derived from or a borrowing from Hebrew (ath-Tha'labī, Qiṣaṣ, 75). Zam. on xii, 4, in his usual vigorous style combats the theory of an Arabic origin, and al-Jawālīqī, Mu'arrab, 155, also notes it as foreign.

Geiger, 141, and Sycz, Eigennamen, 26, 27, would take it as a direct borrowing from the Heb. 701, but the Syr. 2002 or Eth. PAG might equally well have been the source. Grimme, ZA, xxvi, 166, on the ground that in N. Arabia we should expect a form Yūsif rather than Yūsuf, would have the name derived from S. Arabia. If the Muslim

legends about Dhū Nawās cán be trusted, the name بو سف would have

يوسف been known in S. Arabia, for they tell us that his name was يوسف. The name, however, appears to have been known also in the N., for we find a Yūsuf b. 'Abdallah b. Salām in Usd al Ghāba, v, 132.2 One suspects that the name came from Jewish sources rather than Christian.

بر بر بو نس (Yūnus).

iv, 161; vi, 86; x, 98; xxxvii, 139.

Jonah

He is also referred to as خو النون in lxviii, 48, and as ماحب الحوت in xxi, 87.

Some early authorities endeavoured to derive it from انس, but Zam. on xii, 4, vigorously combats the view that the variant readings أنس and يُونِس given by Jawharī, s.v. أنس, provide any ground for such a derivation, and al-Jawālīqī, Mu'arrab, 155; al-Khafājī, 215, give it as foreign.

² Horovitz, KU, 154.

¹ So al-Khafājī, 215, and see Sprenger, Leben, ii, 336.

The form of the word is conclusive evidence that it came to Muḥammad from Christian sources.¹ The Heb. 737 becomes $16\nu a$ in the LXX and N.T., and Sprenger would derive the Arabic form directly from the Greek.² This is hardly likely, however, from what we know of the passage of Biblical names into Arabic, and as a matter of

Palestinian which occurs regularly for the Edessene in or Christian-Palestinian which occurs regularly for the Edessene in or Grimme, ZA, xxvi, 166, thinks that in N. Arabia we would expect a form Yūnas and that Yūnus is due to S. Arabian influence, but there is as little to this as to his similar theory of Yūsif and Yūsuf. The fact that the Arm. (3nīļuul is from Syr.,4 though from the classical dialect, would lead us to conclude that the Qur'ānic form also came from Syriac.

The name was possibly known among the pre-Islamic Arabs, though the examples collected from the literature are doubtful.⁵

¹ This is admitted even by Hirschfeld, Beiträge, 56. See also Sycz, Eigennamen, 48; Horovitz, KU, 155; Mingana, Syriac Influence, 83; Rudolph, Abhängigkeit, 47.

² Leben, ii, 32, and Margoliouth, ERE, x, 540.

³ Schulthess, Lex, 82; Christ. Palast. Fragments (1905), p. 122.

⁴ Hübschmann, Arm. Gramm., i, 295.

 $^{^5}$ Passages in Cheikho, Naṣrāniya, 234, 275, 276; and see Horovitz, KU, 155; $JPN,\,170.$

ADDENDA

- p. 32, line 3.—Unless the Nabataean ליל is intended to represent the Aram. אריה: אריה: (cf. Heb. אריה: אריה: באריה: באריה: אריה: אריה: אריה: באריה: אריה: אריה: אריה: אריה: באריה: אריה: אריה: אריה: באריה: באריה: אריה: אריה
- p. 94, line 8.—Akk. u-dun-tum. Rather atūnu from Sumerian udūna: cf. Brockelmann, Lexicon Syriacum, 55 b.
- p. 121, line 7.—It is possible that the Heb. DANA, Aram. NANA, are borrowed words, and an Egyptian origin has been suggested (ZDMG, xliv, 685; xlvi, 117).
- p. 123, line 5.—712. PSm. 751 gives this as the form in Mandaean: the normal Syriac form is 1. (PSm. 696).
- p. 179, line 9.—לְּבֶּל. The nun must have been pronounced originally in this word, as it is from בול See on it Frankel, Frendw. 133.
- p. 186, n. 1.—Both the noun and the verb are found in this technical sense in the old poetry: cf. al-A'shā, Dīwān (ed. Geyer), lxvi, 9.

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